

*also known as*

# **Namaka-Chamaka**

*with*

**Critical notes and an advaltic Commentary in English**

*by*

**Dr. M. C. R. Rao**

**AN ANU PUBLICATION**

*By the same author*

**Lyric of Love Lorn**

English translation from Kalidasa's Meghduta

**Sad-darsanam (Vision of Reality)**

English translation from Sanskrit Text of Sad-darsanam

**Vedanta Panchadasì**

English translation of original Sanskrit

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dedicated

In love and memory

to

*my dear wife*

**Srimati Mallapragada Ranganaikamma**

who

attained god-hood, on 31 March, 75

through

**Rudra-Mantra**

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# Foreword

What is Rudra adhyaaya ?

The omnipotent Lord Supreme is not only bliss and charm but He is also all fierceness and terror. Of these opposites, the experience of the one or the other comes to the aspirant, only to reflect his own frame of mind. The Cosmic Entity, the stupendousness of the Solar Systems, the might and majesty of the Stellar systems, the invincibility of the Cosmic Laws at work, the ghastly scenes of disease, death and destruction everyday being enacted around him, stands stupefied. Overwhelmed by fear, he conceives the terrible form of the Lord quite in tune with his own disposition. To such a devotee, Rudra personifies the primal Fire of the dissolution of the Universe—KAALAGNI RUDRA—'the all consuming blaze of the Cosmic Form or the world', and devouring time—TRIKAGNIKAALA. Confounded by this all-destructive Force of Rudra, the devotee in his miserable desolation supplicates to the Lord and begs of Him to withdraw that terrible form and resume His calm, charming and gracious form.

The enlightened one, on the otherhand, is he who accepts, admires and adores both the sublime and the terrible aspects of God with equal fervor, devotion and absorption. To his evolved mind, the very face of terror appears as one of benevolence and mercy.

There is as much grandeur in the Lord's destructive design as in His creative Sport. The wise invoke and intuit the sublimity of this Divine Sport and go into raptures in extolling it. Struck by this stunning realisation, the enlightened ones with their heads bent in adoration, hands folded in Salutation, voice choked with emotion, heart gripped in ecstasy, lips quivering in bewilderment and with horripilation all over, burst into rapturous—hymns of praise in Spontaneous adoration of Rudra, the Mighty Spirit—

Divine. The sublime hymns so rapturously and rhythmically sung by our ancient sages in praise of Lord Siva go by the name Rudra-Adhyaaya. This is the most famous among all other similar hymns sung in the Vedas in praise of Lord Siva.

Even to day, this is regarded as the most potent and auspicious Vedic hymn and in all important rituals we hear it being chanted with fervour, devotion and absorption. Luckily, the very sacred tune in which it was initially sung by our ancient sages has been preserved with earnestness and faith, inspite of the colossal march of time.

The Rudra-adhyaaya comprises of two Prasnas (Parts) called Namaka Adhyaaya and Chamaka Adhyaaya, which occur respectively in the fifth and the seventh Sub-sections of the Fourth Kanda (Section) of the *Taittiriya Samhita* of the *Krishana Yajurveda*. Devoted chanting of both *Namaka* and *Chamaka Adhyaayas* is itself regarded as a sacred and meritorious act of austerity. It reckons as a swaadhyaaya Janana Yagna—a Brahma Yagna. The wise offer study and knowledge as sacrifice. Traditionally these two hymns are chanted while offering *abhisheka* (sacred bath) to Lord Siva, invoked and worshiped in Linga form. Usually, *Chamaka* is also chanted to the accompaniment of *VASO-RDHAARA*—which stands for eucharistic offering of Ghee to the Sacred Fire symbolising the three eyed Lord Siva, operating as the world-destroying Fire—*KAALAAGNIRUDRA*. Probably the etymological significance of the word Rudra is behind the traditional practice of reciting these Rudra-adhyaaya hymns of Eleven folded Aavartana pattern. An Aavartana consists of eleven round repetition of Rudra-adhyaaya. In each round, *Namaka* is recited fully from the beginning to the end, followed by one of the eleven *anvakaas* (Padas) of *Chamaka*, which are taken up for each round in their strict serial sequence. Thus, in doing *Rudra-Abhisheka* of one Aavartana, which is called *Rudri*, *Namakas* will have been repeated eleven times fully and *Chamaka* once.

**Who Is Rudra ?**

The word Rudra is a synonym of Siva who personifies the Eternal Substratum and Infinite Existence, Peace and Bliss, Serenity and Auspiciousness

By its root meaning the word Rudra stands for "the destroyer of the Sins and sorrows of the devotees as well as the bestower of

Speech". He is that Primal Silence which is the source of all sound. Rudra guides the devotee to intuit and melt into this primordial silence. Rudra also means the punisher of those who break His Laws-physical, moral and spiritual. The term Rudra also connotes the Life-Essence, the Pranic Force, the Vital Self-conscious Energy. Rudra is the illuminating Principle. He is the Intelligence in the intellect. Thus viewed, Rudra indeed is the bestower of *Jnana*. He is the annihilator of the ego. Rudra is the *Praana*, the Life-force. We are familiar with the five-fold functioning potency of this *pranic* Force viz. as *Praana*, *Apaana*, *Vyaana*, *Udaana* and *Samaana*. The seven flames which activate the mind and illumine the sense objects in the world through the two ears, two eyes, two nostrils and the tongue are emanations of this *pranic* power, pulsating the psycho-physical sheath of man. The *Apaana* dwells in the organs of excretion and procreation; *Vyaana* pulsates the astral tubes (the entire nervous system) like a permanent cyclone round the structure of man. *Samaana* functions distributing food equally and equitably; the *Udaana* acts like a sheet-anchor to the ship resting in harbour,—the preserver of the *pranic* flame in the body till the entire *praarabha* for which it is designed is gone through. Finally, when the somatic death occurs, it is the *Udaana* that leads us to the virtuous world by good works or carries us to the lower worlds by sinful acts or takes us to the world of humans when sin and virtue are mixed, not necessarily equally. Rudra thus personifies these eleven *Praanic* Flames so vital to the functioning efficiency of the human tabernacle. This provides another reason for the uniqueness of the number eleven in the context of worship of Rudra.

### Significance of Siva Linga

One is said to be devoted when one's mind is given over wholly to the idea or ideal behind the idol which in the context of *Rudra-Abhushoka* is a *Siva-linga*. God is omnipresent and all-pervasive. By the very nature of these Divine Glories, God cannot have any form. He is therefore formless. Yet, He sports in multiforms being omnifarious revealing Himself and His Glories in all these names and forms. The Linga form in which we worship the *Eswara* is symbolic both of His form as well as of His formlessness. It is symbolic of form because it has a particular shape and again of formlessness, because it has neither head nor

limbs like other images. *Linga* stands for the *Alinga* majesty of the Lord Supreme. The very concept of *Linga* denotes something which is beginningless and endless. Etymologically, *Linga* means a symbol intended to bring the unknown within the realm of the known. Again a pure crystal (*Shuddha Sphatika*) *Linga* is held in greater esteem than one made of metal or any coloured stone. The crystalline transparency is symbolic of the immaculate purity of God. The crystal appears to gather unto itself the colour of its vicinity although such an appearance is not true. The colour of the cloth on which the crystal is kept does not contaminate the crystal. Likewise the seemingly impure, imperfect and finite aspects of the manifest universe do not contaminate the eternal immaculate and infinite Self. The mirkiness, the milkiness and the mistiness attributed to the sky do not really belong to the space as such.

#### What the Sages Say .

The sage of *Meru Tantra* declares that a meticulous and devoted performance of a *Rudra*—One *Aavartana* of *Abhisheka*—every day for one whole year will surely ensure for the *Sadhak* a glimpse of the infinitude—a flash from that eternal light house. Such a seeker would then feel inspired to make a dash towards it.

Eleven *Aavartanas* constitute one *Laghu Rudra*. He who does it will have no more fear of death.

Eleven *Laghu Rudras* constitute a *Mahaa Rudra* which serves as a blazing fire to destroy the whole lot of accumulated *Vaasanas*—the *Samchitta*, *Aagaami* and *Praarabdha*.

Eleven *Maharudras* constitute an *Ati Rudra* which is of inestimable merit. The life of such a dedicated seeker, will have transformed itself into a *jnaana Yagna*—a life of fulfilment—of perfection. The above are the utterances of the ancient sages like *Attri*, *Angirasa*, *Satapa*, *Sankha* and *Yaagraraja*. According to them, devoted chanting of *Rudra-adhyaaya* will liberate the *Sadhaka* from even the worst of sins. The sage of *Kanaka Upnishad* declares that a *Rudra-adhyaayee* will free himself from such serious sins like stealing of property of persons of innocent disposition, committing adultery with the wife of one's own spiritual preceptor, drinking liquor and killing saintly souls. Sage *Yaagnavalkya* assured his *Ashram* pupil that the *Sadhaka* who chants *Rudra Adhyaaya* will doubtless attain immortality.



## About the Author

Now a word about the present work and its illustrious author, DR. MALLAPRAGADA CHINNA RAMALINGESWARA RAO.

DR. RAO is not only an eminent surgeon but also an equally eminent scholar, thinker and philosopher. His is a personality scintillating with the vision of truth and with a heart throbbing with illustrious faith and an ardent desire to serve the English knowing aspirants to whom the treasures of other standard Sanskrit commentaries for these Rudra-adhyaaya hymns are denied because of total alienation from or their depleted knowledge of that language. It is therefore needless to say that to them and at this juncture a work of this kind is most valuable and welcome. To translate any ancient vedic text of this kind into English and to expound the subtleties of its profound philosophical thought content with clarity and fidelity without doing violence to the original is a stupendous task. Because of his intimate familiarity with the Vedic ritualism, his deep erudition, his own intensely subjective experience of the Truth adumbrated in this ancient vedic hymn-chain and above all his elegant and impressive style, Dr. Rao has almost to the point of perfection succeeded in his present venture. In itself it is a great *Jnana Yagna*.

An average seeker who makes a sincere study of this work will have no difficulty to get at the depths and the heights indicated and the stretches exposed by the rich work of this sacred hymn-chain, the celebrated Rudra-adhyaaya. May the Infinite Effulgence inspire all readers of this work with devotion, faith and wisdom.

POONA

K. SAMBASIVA RAO M A,  
D. C. D. A. (Retd)

## Preface

It is a common Hindu practice to prescribe great texts with profound upanishadic concept of the Universal Divine as *mantras* for routine ritualistic practices. For those who dive deep into the meanings and ideas contained in these *mantras*, they are the highest declarations of the *Upanishadic* universal *Brahman*. They uplift the spirit and help in the self-realisation which is an experience that one is nothing but the Universal Divine. Repeated often and contemplated upon purposefully, they reveal to the seeker, the oneness and universality of all existence. One gives up the limiting sense of "I" and "my" usages and feels one with the individuals whole. The *Chaandogya* refers to the whole, the *Brahman*, the universe, as the *Bhooma* the Basis, the substratum. All the "I's are together this. But the small limited objects, being and concepts do exist and they are petty and tiny. They are called by the *Chaandogya* as *alpas*- 'the fragments', 'the petties' or the "limiteds". This fragmentary approach to each of the people, animals, birds, rivers, hills, qualities, ideas, temptations or actions leads one to utter confusion and one is lost in miserable bickerings. When one perceives the Basis - whole, the universal oneness of the grand existence underneath the diverse entities, one attains peace - the only basis for happiness. Lord *Krishna* in the *Gita* asks how happiness can exist where peace does not exist; *atantasya Kutasukham*.

By employing the very same *mantras* for routine ritualistic purposes only, the seeker or the ritualist misses the grand concept and the grander result of God-realisation but one gets other benefits. If one uses these *mantras* for a desire-fulfilment no doubt one will have the desires fulfilled but one must admit this is a lesser level of functioning and asking for less from the *Mantra* which can give the very highest. Even so people may and do use these *mantras* for these limited purpose, only if one tries at the same time to get at the meaning and the idea, the benefit should have been immense.

Again, these *mantras* when recited with the correct intonations set up such peaceful coordinated vibrations within the individual (and, without too), that all discordant notes may be replaced by peaceful vibrations.

Thus, it is that these *mantras* can be put to one or more or all of the three usages : (1) read and contemplated upon, to give the self realisation, (2) use as a ritualistic *mantra*, to give desire fulfillment and (3) recited mechanically to give peace of some variety.

One such *mantra* is the *Rudraadhyaaya* and others, to mention only a few, are *Purushasookta*, other *suktas*, *Vishnusahasranama*, *Lalitahasaharanama* etc. The *Purusha Sookta* is from *Rigveda* and *Rudraadhyaaya* from the *Yajurveda*. The rest are from various *Puranas*. The former are the original declarations - the *Sritis* and the latter are collated, explained, expositioned statements. The *Vedas* are the authority - *pramaana* by themselves but the latter derive their authority from the *Sritis*, the former.

The *Rudraadhyaaya* occurs at the very centre of the *Yajurveda* indicating its importance. The *mantra*, *namassivaaya cha Svataraaya cha* (*namaka* 8-11) is the very epicentre of *Yajurveda*.

The immense benefits one can derive from a recitation of the *Rudraadhyaaya* have already been mentioned. The disciples of *Yajnavalkya* ask the teacher : *kim jayenana cha amrutatvam asnuते*. 'By reciting which may one attain Immortality' *Yajna-vaalkya* replied. *Satarudrayena* : 'by Immortality is another word for Godhood, *Brahmaatmata*. This question occurs as the fifth question in the fourth section (*Kaanda*) of the *Taittiriya samhita* of *Yajurveda*. The other benefits, lesser in quality, are also enumerated *Steyam kritva gurudaaraamsva gaiva, madyam piva : brahmahatyam cha kritvaa, bhasmaachanno, bhasmasaayaasaayaano, rudraadhyaayee muchyate sarva papath* - 'having committed theft, having enjoyed the wives of teachers, having drunk intoxicants, having killed Brahmins - the person devoted to *Rudraadhyaaya* will be rid of all his sins if he recites it covered by ashes and lying on ashes. *Svarnattene rudraadhyaayee muchyate* : 'one who steals even gold will be redeemed by *Rudraadhyaaya*.' Again, *rahasi kritaanaam nishaa - paataakanaam api satarudreeyam praayaschittam* : '*Rudraadhyaaya*' is enough atonement for even the most heinous sins committed in privacy. It is also said that one who is devoted to *Rudraadhyaaya* gets far greater merit (*Punya*) than by gifting the entire earth with all its mineral and herbal



wealth to a Brahman. Here is another claim : *mamabhaavam Samut-  
rija yastu rudram japet sada, sa tenaiva cha dehena rudrasanjayate  
divinam* : 'he who gives up 'My'-ness and repeats Rudra all the  
while, certainly assumes Godhood even when in the same body'. All  
these may look like exaggerated claims. By reciting *Rudraadhyaaya*  
with the understanding that all that exists is nothing else but the  
collective manifestations of the Rudra, his ego-sense flees. There is  
never more any sin or suffering, whatever his earlier sinful actions—  
physical or mental—have been. Thus all claims are true.

If one refers to the earlier remarks, it is obvious that all the  
manifestations in this diversified universe are *alpas*—fragments,  
call them fragments of the Divinity—and the Basis on which  
there are manifesting is the *Bhooma*, the universal Divine. The  
*Rudraadhyaaya* uses the word *rudra* in both the senses. The created  
manifestations microcosms enumerated, exhaustively as it were  
they are *rudras*, while the Macrocosm, the Basis, is referred to as  
the *Rudra*. In other words, the universal *Rudra* manifests as  
millions of *rudras*—the planets, the satellites, the elements, the  
living entities and the so-called non-living entities present on this  
planet earth and other planets, the various qualities of—good  
and bad, the various actions and their results, good and bad.

The *Rudra-adhyaaya* like the *Isavaasya*, the *Purushasukta* the  
*Vishvasahasranama* the *Lalitasahasranama* or the *Gita's* Chapters X  
& XI indicates the underlying basis in these manifestations. The *Gita*  
calls them the *Vibhootis*, the Glories of god. Everything visible,  
audible, 'smellable' 'tastable' or 'experienceable' in the physical,  
mental and spiritual plane—everything seen and everything not so far  
seen, everything heard and everything not so far heard, everything  
known and not so far known; everything experienced and not so far  
experienced is the God, the Brahman. Indeed the *Gita* says *Sadarsat*,  
meaning 'all things existent and non-existent' which actually means  
all things whether they appear as existent or do not yet appear as  
existent is the Lord. Significantly, the *Vishvasahasranama* starts the  
one thousand names with the word *Visvam* : 'the Universe,' follow-  
ed by the word *Vishnuh* : 'permeating everything in the Universe',  
reminding us of the *Isavaasya's* glorious first verse : *Isavaasyam-  
idam sarvam jat kincha jagatjam jagat* : all this—whatever little  
there is in the changing world—is permeated by the Lord. In the  
*Vishvasahasranama* also occurs "Rudra" as one of the names of  
Vishnu : *rudra bahusirobhahbrauh* and in the *Rudraadhyaaya* occurs  
the name *Vishnu* : *namo rudraaya Vishnave*. It is pertinent to point

out one unique feature in the usage of words in this connection. Everything created has six phases : *asti* : 'exists', *Jayate* 'is born', *vardhate* ; 'grows', *parinamate* : 'evolves', *apakshejate* 'regresses' *nasyate* : 'disappears'. First there must be something before it can be born, i.e. *asti* is fundamental to every existence : i.e. absolute existence. Then come 'born' 'grows', evolves' 'regresses' and 'disappears'. The universal Divine, the Brahman, has only one of these : *asti* : 'exists'. The rest five also are present to all created entities. Whatever is born (not necessarily a living entity), grows, evolves, regresses and decays. The *Gita* succinctly puts the same : *Jantasya hi dhruvo mrityuh* : 'to one which is born, death is certain'. These *vikaaras*—changes, are inevitable in all created entities—animate and inanimate. Talking biologically for a minute, the first two of these five indicate the build up phase—called anabolism, the last two indicate the decay phase called the catabolism. The middle *parinamate*—'evolves'—may be taken as a phase of balance between the anabolism and catabolism. The Lord—whoever, He, She or whatever It be—supervises all these. First of course He or It exists. Then there are the three phases of creation, sustenance and decay. He or It is also supervising all these phases of each created entity. When He or It functions thus, He or It is given a separate name *Brahma* the Creator, *Vishnu*, the Sustainer and *Shiva*, the Destroyer. But as all these are only three aspects of the *vikaaras*, of one existent Entity, these words can also be meant to mean, as is the actual practice, the Universal Divine, the *Bhooma*. Thus '*Brahman*' is the Universal Divine and also the creator; *Vishnu*, the universal Divine and also the sustainer and *Shiva*, the Universal Divine and also the Destroyer.

In asserting the Universality of the Divine, the *Purushasookta* is absolute and candid to the utmost. *Yaccha kinchit Jagatsarvam drisyate srooyate pi na, antarbhischa tat sarvam vyaapya narayanasthitah*. The Naaraayana is present inside and outside whatever little universe is seen heard etc. Indeed He is more than all that is in the universe. *Sa bhoomum visatavritta atyasthadd dasaangulam*. 'Having encompassed the entire earth from all sides, He exceeded it by ten finger breadths. He is not merely the matter as we see. He is also the mind in all its states of wakefulness (*Jagrat*), dream (*swapna*) and sleep (*Sushupti*) states and even beyond. He is the thoughts, emotions and the very subtle consciousness, *Vijnana* in all its grades. He is the eater, the food and the process of eating, the actor, the act and the acting, the thinker, the thought and the thinking. In essence He is the Subject, the Object

Preface

'I' ness, man comes the universal whole, the Infinity. The Rudraa-dhyaaya eminently describes the same, the universality of Divine, all that exists is the Divine. May be talking in a modern sense, the Divine is the sum total of all scientific laws which are inviolable at any cost by any entity. But the *Arsha* grandeur lies in the thought of Universalising the individual and asserting that he or she is Divine in every way.

The main need however is to go underneath the surface of the differential multiplicity and see the Universal Divine bared wholly. It is 100% possible to experience this Divine Entity appearing in the world of plurality. For this, one has to practice returning the mind's activities inward and perceive the mindless state of silence. This is the superconsciousness called *chit*, having only untainted bliss as its content, which flows into the mental physical and other. With this background, we are ready to interpret the word *Rudra*. Several derivative interpretations are possible and all these are correct. They will be enumerated serially.

1. *Rodayati Sarvam antakaale iti Rudrah* ; 'causes all to weep at the time of death', 'makes everything cry at the end' 'makes one weep at the departure-time'. When the life principle walks out, all the remaining entities in the body become dead and this is alluded to as 'weeping'. There are five sense organs, eyes etc., five motor organs, limbs etc ; the heart, the mind and all else. They are bound to weep when the life principle becomes extinct. The allusion is to the *Prasna Upanishad*. The eyes, the ears, the nose, the tongue and the skin vie with the *Praana*, Life Principle, regarding the question of maximum importance. The eyes assert that but for them nothing can be seen, the ears, that but for them nothing can be heard, the nose, that but for it, nothing can be smelt. At last the turn for *Praana* comes and it says but for me all of you cannot do any of them. When they object to this statement of *Praana*, it threatens to walk out of the skin feel completely incapacitated and tearfully entreat *Praana* to stay back and they praise its glory. Therefore, it is at the time of departure it incapacitates the physical and mental body. It can also mean 'At the time of death, all people cry' but this is too shallow a meaning. All the senses and the organs become *sarav*, corpses, when the Divinity does not illumine them. Hence comes the name in the *Lalitavishara-nama pancapretasanasima* 'seated on five corpses'.

2. *Riti* is sound. *Ritau dravaty dravayati va* . 'flows through sound : Makes one floats through the sound' : *Ritah dravati*, yet

When we live in the world and go about working in various fields of activity we necessarily assume ourselves as individuals bearing so and so names; with so and so relatives, friends and foes and with so and so activities, duties and responsibilities. A wise one should even in the apparent, compelling and distracting diversity, see the continuing constancy and universality of the purpose of which we only seem to be the tools. At the time of contemplation and meditation at least one should withdraw oneself from the multiple objective diversity of the exterior to the unitary subjective presence of the Interior and contemplate upon it till one becomes that. That is declared to be a mass of Bliss and one should practice meditation for the proof. The outside world results in suffering resulting from a relative diversity of 'mine and not mine' and 'good and bad'. The inner content has none of these handicaps of relativity; It is a pure Bliss.

Enough has already been written by way of introduction. I invite the readers to the ensuing English commentary on the text written with a simple aim—to understand the significance and meanings of the apparently trivial words grouped in this sacred *Mantra* and their usages. It is the profound thought running underneath them which is to be caught for the fullest benefit not a surface interpretation of the words.

Necessarily one has to go to the depth of the word. In sanskrit, a word may have several meanings, and to get a comprehensive glory of the word, all these will have to be considered. Each has been traced to the root meaning to achieve this aim. Those who don't know the sanskrit language may omit the sanskrit parts of these.

I must take this opportunity of expressing my deep appreciation and gratitude to the great vedantic scholar and *jnanī* Shri Kasiñadhū Samba Sare Rao M.A. who on my request readily gave the introduction. It is eloquent, grand and in my opinion succinctly expressed in just a few pages all I tried to write in several pages. I also thank him for the free translation of a little section which I appreciatively metude in my text on the last matīon,

M. C. RAMALINGESWARA

# First

## Namaka-Anuvaka

### Introduction

The Rudraadhyaaya is to be understood concurrently at two planes. The first is the most obvious. Here, one is visualizing Rudra as the God standing before us, equipped with all His customary weapons *hetis* the most important being the bow with the arrow drawn ready and aimed for its outward move. He also has an arrow case where some more arrows are present. Rudra, customarily, is in human form with an additional third eye placed over the forehead. His hair is matted and is entwined into strands. He wears a leopard hide. Fair in colour, He has a black spot over the front of the neck. As per the mythology, when *devas* (gods) and *raakshashas* (demons) churned the sea, poison came out and to prevent it from poisoning the worlds, Siva came forward and swallowed it. He however arrested it at the neck, for, if it went down into the stomach it would have effected Him too. He is described as a pauper and living on alms. The significance of all these will be obvious later on.

The second plane is one where the individual (the microcosm) is considered as the representative of the universe (the macrocosm). The *Rudra* therein is the soul, the Self normally dulled by the various afflictions desire, anger greediness confusion intoxication and arrogance.

Here and there, one gets a reference as if the Rudra is sun but, even here, one can adopt the Vedantic interpretation of a reference to the soul in the microcosm.

The human mind is alone responsible for suffering and for happiness. *Mano eva manushyaanaam kaaranam bandhamokshayoh* 'mind itself is the cause of bondage, or, of freedom in men'. *Bandhaaya Virahayasaaktam mokshaaya nirviraham smritam* 'when it is impelled by desire, it leads to suffering. When it absorbs, the desires and does not react frivolously, it leads to happiness'.



The Lord says in the Gita, *atmāya hi ātmāno bandhuh, ātmāya ripurātmanah* 'The mind is one's own friend and is also one's own foe'. He also says *bandhūratmanastasya yena ātmuna ātmāna jitah* 'The mind is a friend when it is conquered by the person'. In the other case, *Varṭetaatmāna Satrinat* 'For one whose mind is uncontrolled, it remains within, as a foe'.

One can perceive the Divine as it really is only during meditation when all the external strayings of the mind cease and when the mind is turned inwards. The present *anuvāka* is more or less an invocation to the *Rudra* to ensure peace and fearlessness for the devotee, whether it is an appeal to the *Rudra* in the mythological sense or to the *Rudra* within, the soul of the individual.

There is a grand metaphor in this *anuvāka*. It speaks in terms of the arrow, the bow, the arrows handling them, the bow-string and the arrow case slung behind the left shoulder. In an ordinary sense, the *Anuvāka* mantra requests the *Rudra* to disarm them and put them aside, so that the worshipper may not be hurt. This is quite a reasonable prayer because mythologically the *Rudra* is known for his wrath and for his determination to instil fear and inflict punishment on the erring people and it is quite natural for us who sin so often to pray to Him to spare us. But the real meaning is deeper. We suffer because of our desires and faulty actions. The mind then loses its peace and is agitated. Desires impel us to action. They are born mostly out of *rajasic* and *taamasic* temperaments but not so much from the *Sattvic* temperament though even this can give rise to desires, actions and bonding effects. *Rajasic* is an over active, restless, ambitious personality while *taamasic* is an indolent, lazy, sleepy, erring, careless personality. *Sattvic* is a balanced, over equanimous, imperturbable, peaceful personality. The metaphor now is like this: the bow is the mind, the two ends are the *rajasic* and *taamasic* bases of the personality. The bow-string which bends the bow, i.e. the mind, to impart it the intense tension and activity, is the desire. After all, the greater the tension in the string, i.e. the desire, the more the strain on the bow, i.e. the mind, and the more intensive the work performed by the arrow, i.e. the action. If one 'unties' the bow-string and there is no bow-string, i.e. if the desires are given up and the mind is disanchored from the *rajasik* and *taamasik* temperaments the bow, i.e. the mind, becomes straight and erect. That is to say the mind steadies. When the

mind steadies, the perception of the Divine is instantaneous and automatic. The intuned, desire deprived mind is the only means to perceive or experience, the Divine. Under these circumstances, the mind is one's best friend. It gives happiness because it is no more acutely strained by the bow cord of desire.

This indeed must be the reference in the *Raamaiana* where Rama inactivates the *Siva Dhanus* ("bow referred to in *Rudra namaka*") before he gets qualified to wed Sita and face the world. He is the very personification of peace—*Santa tamaseela*.

This it is, that this *amanaka* is a beautiful and profound allegory. It gives, allegorically though, a good description of the technique of meditation as adumbrated later of course in the *Yoga sūtras* of Patanjali and in VIII Chapter of the *Bhagavad Gita*. The whole prayer consisting of simple pleadings to the *Rudra* as 'Make your arrows blunt', 'reverse them', 'untie the bow cord', 'thanks to your wrath' etc. now become vastly meaningful. For, when we mention desire, it applies equally well to frustration and anger which are just the other side of the coin. One side is the fulfilled desire and the other side is the unfulfilled desire leading to destructive forces of frustration and wrath. Both these are primary enemies while greediness, confusion, intoxication and arrogance are secondary enemies or enemies of the second order. All of them individually or collectively act as the strong bow cords and put considerable strain on the bow—the mind—may be even to the point of breaking it. Whence then can peace come unless the man practises to 'Untie' his mental—bow? This is the meaning of *Vijyan dhamni* (1—12) or *avadhamani* (XI—) set aside the bow (the mind).

Each *mantra* will be interpreted at two levels. First as addressed to the God *Rudra* and second as addressed to one's own self—the microcosm.

This *amanaka* consists of *mantras* addressed directly to the *Rudra* and the statements refer to Him as 'you'. They are therefore called *pratyakshakritas*—'direct addresses'. Each unit consists of two sentences.

नमस्ते रुद्र मन्थव उतोत्त इषवे नम ।

नमस्ते अस्तु घन्थने बाहूभ्यामुत्त ते नम ।

*Namaste rudra manava u to utt ishavi namah*  
*Namaste astu dhamane baahubhyam utate ramah*

*First Namaka—Amanaka*

*Rudra*. O Rudra, *namah* obeisance, to *te* your, *manyave* wrath, *Uta* and, *namah* obeisance, to, *te* your, *ishave* arrow, *astu* let it be, *namah* obeisance, to, *te* your *dhamane* bow, *uta* and, *namah* obeisance, to, *te* your *baahubhyam* your two arms

'O Rudra (my) obeisance to your wrath, (my) obeisance to your arrow Let (my obeisance be to your bow too (My) obeisance to your two arms as well

Instead of merely making obeisance to the *Rudra* this mantra invokes the obeisance to the various belongings of the *Rudra* which actually do harm to us. The order is significant. The 'wrath' is the first in the order. It arises in the bosom first. The 'arrow' is the next, the one which actually hurts us. The 'bow' which enables the arrow to be discharged comes next. The 'arms' which hold the bow and the arrow and aim are also not excluded.

Addressing to one's own Self, the Mantra may read. O '*Rudra* who are in me, my thanks to your anger, my thanks to the actions it produces, my thanks to the mind which enables them and my thanks to the body which foolishly obeys the mind. The entire sequence of an action performance, right or wrong—the impulse the mind, the body and the action—is very clearly brought out. A wise man should detect his errors at some stage or other and stop before the damage to himself is finally inflicted. Wisest is the man who never allows a wrong impulse to arise in his bosom. His peace is complete. Wise at least is he who arrests a wrong action at the last stage by physically not performing it. His physical damage is not gross though he has allowed his mind to suffer the tension considerably.

Taking a limited view of applicability to meditation, the *mantra* seems to say 'O *Rudra*, i.e., myself, I am sitting in meditation. Enough of all the havoc you made me play throughout the day. Here I sit. Do not let the impulses disturb me. Keep them down. No actions please. No disturbances in the mind either. Let me withdraw inwardly. Let my body be steady to enable my meditation go on undisturbed. A reference to the VI Chapter, Gita, may benefit by way of a fuller explanation. The body should be seated in a steady and comfortable posture *Sthiram asanam atmanah*. The body should be steady *samam kaayastirogresam dhyaayanachaitam sthiram*. Mind should be brought to a point

*Samprehsiya naasikaagranam* It should not wander all over  
*dis a sea anavalokayan* The mind should be steadied and brought  
in whenever it wanders out to objects *Yato yato nischarati mana  
sehan-chalam asthutam, tatastato myamjath at* The thing to be  
done is to abolish all thought processes thereby unmixing the  
mind *na kinchi dapichintay at* ?

*Te Manjare* for your wrath The man considers himself as  
the doer of an actual action, but he is only a tool The real  
doer is the impulse—be it desire or anger love or hatred The  
body and the mind only suffer the consequences of a stupid obedi-  
ence to the urges of the impulses *Kaamah Kartaa naahani Kartaa  
Kaamah Karayitaa naahani Kaarayitaa* Desire does not I Desire  
is the doer not I Desire makes me do not I Similarly is *manjuh  
karoti naahani karoti manjith kaarayitaa naahani kaarayita* Anger  
does the act not I anger is the doer not I and anger makes me do  
not I Such things of trepeated help one to dissociate oneself  
from the evil acts in course of time one becomes really fine and  
the evil urges do not arise *Manyu* also may mean *danya*  
pitiableness and *Vratu* an effort like *yajna* *Manuyr—danye vratau  
rudhi Rudra* is a *daridra* pauper Hence obeisance to your  
pitiable state These interpretations are of minor significance

*Ishuh ishyate gacchati iti lakshyam prati* moves towards  
the aimed at objects arrow

*Sarah* *srinasti binasti iti* hurts therefore *sara*

*Dhamuh Dhamyate praarthiyate dhamuh dhamna dhamye praar-  
thanayam* meaning anything worshipped The bow is worshipped  
and so is the mind for service to ones own self Hence the compa-  
rison of bow to mind and arrow to action and the bow cord to the  
impulse motivating the mind is absolutely appropriate Arrow is  
either 'one which moves towards the aim i.e. *ishu* or one which  
hurts *sara* In both ways its comparison to individuals actions  
re more than appropriate

The meditator is praying for mental and physical agitation  
lessness because the only sources for the sufferings in the world are  
mental agitations They do not also permit an uninterrupted

यात इयु शिवतमा शिव यमुय ते धनु  
शिव तात्त्वा यतवतमानो ऋमुडय—

*Nah* 'us'—not only me, who is praying now, but all else in creation *Sarve bhavanu Sukhinah, maahasanti dukkha bhag bhavet* 'let all be happy, 'let no one ever suffer'

Applying this mantra to one's own self it will be appreciated that mind and actions are the only implements for the good or the bad of the man, for promoting happiness or inflicting suffering for constructive or destructive purposes. Hence the mantra implies 'let my mind and actions be only for auspicious purposes but never to create suffering anywhere. As is the mind, so are the actions and, in the reverse, as are the actions so is the mind. Each is trained by the other. *Vajrasa neeyate meghah pumahitenava neeyate manasaa Kalpyate bandh mof vastenana Kalpyate*

The cloud is brought by the breeze and is taken away by the breeze the mind makes for bondage but liberation too comes through it only'

In all our prayers, they mention that God gives what the devotee wants. It is only proper. If the God inside the devotee desires something, it implies that the devotee is already striving for that and the appropriate effect will follow. As was said earlier all actions commence initially as urges (desires) and through all the three phases of desire plan and action it is the Divine Itself which is fulfilling itself. If the desire is to see a picture, the action will necessarily be towards that purpose and the result will be that one sees a picture. If one wants to see a picture, one does see a picture, not see a circus. Hence it follows that whatever we wish is fulfilled by the benevolent God. He is *Poorayitaa* fills the desires to fruition. The Lord is referred to it as *Istha Kaamadahak* in the Gita.

यते इह शिवा तन् रघोरापापकश्चिनो ।

तवा न स्तनुवा दन्तमया गिरिशता भिवासीहि—

*I ante rudra swaa tanoo raghoraapapaakasinee*

*Tajavana stamuvaa santamajaa girisanta abhichaakaseehi* 3

*Rudra* O Rudra, Ya whichever, ie your tannuh body, is, *Swa* auspicious, *aghora* no cruel *apapakaasini* not unpleasant, *taava* *Santhra* *ajaa* happiness giving, *tannuvaa* body, *girisanta* O Rudra, *abhichaanasini* bless nah us

'O Rudra, whichever ever auspicious, not cruel and not unpleasant body there is of yours do bless us with that very happiness giving body'

*Tanuh* 'body' *Tanpate bharena In tanuh* sustained by food, hence *tanuh Rudra* s in a limited sense is that of a man like form with matted hair, a pauper and a beggar, wandering about the grave yards. His normal weapon is the trident, *trisool*. But he has a bow and *Pinala* as well. In *Kirana* s form, he confronts *Arjuna* with bow and arrows. Thus *Rudra* dwells on Mount *Kailasa* a Himalayan Peak, now in Tibet and *Parvati* is His wife.

The apparent interpretation is that the *Rudra* s form is for an ordinary person fierce and frightening indeed (witness the usage of the word *Raudra* 'frightening, fierce') but, as the devotee sees, first it appears not so fierce *aghora* and then, not so frightening *apapa kasin* and then, it appears auspicious and happinessgiving. Finally it becomes really the happiness producing form when the devotee comes to the stage of asking for the favour.

Actually the *Rudra* stands for the universal divine whose body is the entire Universe as outlined in *Purushasookta* and *Vishnu'sa' sraanaama*. The latter includes *Rudra* as the name for *Vishnu* and the *Rudraadhanya* too mentions *Vishnu* as the name for *Rudra rudraaya* *Vishnave*. He represents the entire universe created and uncreated. Initially for an untrained eye, it looks confusing complicated myriad and stunning with births and deaths, with sufferings and curses. But when the devotee develops the universal perception births and deaths, and sufferings and enjoyments cease to be anguishing and the apparent fangs cease to have their sting. Then a fuller glory of the Universe becomes apparent—grand, enticing, exhilarating, orderly, purposeful and well ordained. The earlier agitations of the world *Samsaara dukha* which during the phase of confused perception appeared as aimed at him, now have a different meaning of spontaneity and give him peace and happiness. He realises he is but an *alpa* a tiny bit, the whole Cosmos playing his own role of a tiny tot. As a matter of fact, it is only when viewed individualistically that there is a loss or a gain. When viewed collectively taking the Universe as a whole there is neither a loss nor a gain, only spontaneous activity. The waves going outward may become larger or smaller or perish speaking individually but the ocean is not bothered. Its water content is not diminished because of the waves. Why do they occur at all? No explanation seems feasible. Spontaneous are actions in the nature. Why is a good man good and a bad man bad? Spontaneous, neither changes, we can not separate heat from the fire nor can we separate activity from nature.

*Aghora* : not ghora 'not fierce'. *apaapakaasini* : not exhibiting papas, sins, not of hurting nature or of inflicting nature. *Santamaya*. *Sam* is 'happiness'. *Santamaya* : is of superlative happiness. It must be stated that the only content of the Divine-call is Vishnu, Rudra, Brahman, Self or anything else you would, is Bliss. The Taithiriy a extolls it so well in the Bhiguvalli : *Aanadam brahma* 'Bliss is itself the Divine'. No wonder therefore that the Rudras body is Bliss-Santamaya.

*Girisanta* : (i) lives on the hill and gives happiness. This is because Rudra's mythological abode is Kailas from where He dispenses and disseminates happiness to the Universe (ii) *giri* is 'cloud' which means 'giving happiness by being present in the clouds', i.e. by raining etc. (iii) *giri* is 'word' which stands for the Vedas. *Girisanta* then would mean 'disseminating happiness by being present in the Vedas'. Vedas stand for knowledge and knowledge gives happiness. It may also be that *giri* stands merely for the end sections of the Vedas, i.e. the *Upanishads*. 'By being embodied as *Upanishads*, He disseminates Bliss Caned so it may also mean : 'Being in the *Upanishads*, He disseminates knowledge of Himself'. The *Upanishad* reveal His true content as Bliss. *Sarvopanishadadaghusthaa* is a name in Lalithasahasranama, Now reverting to the interpretations applicable for meditation, it is stated by several authorities that as the mind sinks deeper into the inner silence, people initially experience frightening visions, pleasing visions and finally Bliss. The God as Bliss stays at the very farthest, in the innermost cave, in the 'space inside the heart' *hrdaakaasa*. Then it is only proper to say that Rudra figuratively is on a peak. He is *girisanta*. If one sees the same in the otherway, He dwells in the innermost cave, *guhya*, or Sheath, Kosa. All it means is that God is not visible to one who sees walls as walls rocks as rocks and rivers as rivers. If one is able to submerge below this different(1) perception, the same universe is the homogenous Divine throwing out something or other, now here, now there. This perception is beyond the ordinary perception to which we are accustomed. He seems to be far far beyond, though He is in the immediate immanence. So is it that in deep meditation when all outward object perceptions cease, the subjective experience of the subject reveals itself immediately.

Traditionally Rudra can appear in one of two forms : ghora, fierce, and siva, auspicious. This mantra asserts, that both forms

are the same Rudra. What appears *ghora*, fierce, is in truth, *Siva*, auspicious

यामिषु गिरिशंत हस्ते दिग्दर्शयते ।

शिवा गिरित्र तां कुहमा हिङ्क्षीः पुरुषं जगत् ।

*yaam ishumi girisanta hasie bharshyastave:*

*Sivaam, giritra taam Kuru maa higm Seeh purusham jagat.*

*Girisanta* : O Lord dwelling on the *giris*, *yaam* : which *ishum* : arrow, *bharshi* : you held, *hasie* : in your hand, *astave* : for use, *kuru* : do make, *taam* : it, *sivam* : auspicious *Giritra* : O Rudra, *Maa* : do not, *higmseeh* : trouble, *purusham* : human being, and, *jagat* : other beings in the world.

"O Lord, whichever arrow Thou holdest in Thy arm (ready) for use, convert the very same into an auspicious one. (Please) do not trouble (us) human beings and (other things in) the world".

The Lord is ready with an arrow already aimed for discharge. The devotee prays that that very arrow should now be converted into an auspicious one, not the next one ; for, if it is not, some damage would have been done by the first arrow. If arrows represent actions, if one is about to do some action, let him not say 'O let this action be over. I will ensure that my future actions are good'. If he does so, then that action would have produced its train of evil effects, bonding the man. If any one acts motivated for a selfish end in an egoistic way, assuming for himself the enjoyership and the doership, it is a wrong action, whatever be the action. If one eschews the doership and enjoyership and acts as an offering to the Society, it is a right action. Each wrong action involves the man in an endless series of bonding cycles of cause and effect and strains the self. The exhortation in this *mantra* is : 'Let my this very action be the right action, whatever has gone before'.

If the arrow was liberated with the intended purpose, it would have hurt a man or an animal. 'Let this not occur, O Lord', says the later part of this *mantra*. In the other sense, if the actions are done in a selfish way, they are bound to hurt other animals and men. Nay it hurts one's own self. 'Let this not occur, O Lord, says the *mantra*.

*Giritra* : *Giri* is 'hill' ; 'cloud', 'word' and the 'Vedas'. *Tra* is 'to protect', 'protecting from the hill top', 'protecting from within



the cloud', 'protecting through the words' and 'protecting through the Vedas'.

*Hinsa* : 'hurting' others or self, 'hurting others' interests' 'hurting one's own interests'. When one acts with a selfish motive, one hurts one's own interests first. One suffers in this world and beyond, physically, mentally and spiritually.

*Purushah* : 'human being'. In the largest sense *Purusha* is the Being, the God. *Pu-i sets purushah* : 'rests in the city' 'lives in the body.'

*Jagat* : 'the ever-moving world', 'the ever-changing world'. The world never stays static. It always keeps on changing. This is in its nature, not because it wants to hurt us. *Jagat* is nature

*Purusha* and *Jagat* together make the created Universe—the Being and the Nature. *Purushah Prakritistho hi bhunkte* : 'only when the Being is embodied in Nature it suffers'.

Everything created is a combination of Being and Nature, the Nature being the law of the Being itself.

"O Lord let me not hurt this Being and Nature".

शिवेन वचसा त्वा गिरिसाच्या यदामसि ।

यथा नः सर्वमयमेह सुमना ममत्

*Shena Vachasaa girisaaccha vadamsi,*

*Yadhaa nassarvam ayakshmagm sumanaa amat.* 5

*Girisa* : O Rudra, *accha* : to attain, *twam* : you *vadaamsi*, we speak, *shena* : in auspicious, *vachasaa* . word (s) *Yadhaa* in such a way, *Sarvam* all, *jagat* . the world, *amat* . becomes, *ayakshmagm* : disease-free, and, *sumanaa* . with peaceful mind.

"O Rudra, we worship thee, to obtain thee, with auspicious words, so that the (entire) world becomes disease-free and happy".

*Girisa* : 'dwelling on the hill', 'dwelling in the cloud', 'dwelling in the word' and 'dwelling in the Vedas'.

(See notes earlier rendered under I- 1-4)

*Yakshmagm* : *Yakshma* is a serious disease, *ayakshmagm* . 'disease-less,' free of *aadhi*, mental disease, and free of *Vyaadhi*, physical disease. Actually in the *Vedaantic* sense, the biggest disease is a wrong perception, *avidya*, whereby the man thinks he and the other objects and beings he sees are separate and independent

entities, that he, meaning his bodies complex, is acting and doing work or enjoying the fruit of his actions and that he is not the absolute, Self within. *Yakshma* is the 'disease of diseases, the 'master disease' usually applied to tuberculosis. What greater disease can there be in the spiritual world than the wrong perceptions mentioned above and the wrong identification that one is the bodies complex and not the Self within? *Yakshate rogeshu, Yakshma* : 'Prince amongst diseases'. In fact the bodily diseases are nothing compared to the travail-producing *avidya* perpetually drowning the man in an endless cycle of births and deaths. Hence it is *Yakshma* and the devotee wants the *Rudra* to rid him of the inherent disease coming down the several births that he is other than the *Rudra*, that he is apart from the Universal Divine.

*Sumanaah* : *Sushtu manyate* : 'well-thought', 'well conceived', 'well-considered', 'auspiciously-conceived' 'conceived for the well-being of all'. Also *Sumana* may mean a mind 'in undisturbed peace', a mind 'free of agitations'. Agitations result from wrong perception and egoistic consideration of one's own self as 'I something other than 'you', 'they' and 'those' or separate from them. When *ayakshma* is achieved, *Sumanaa* is already assured. 'Unselfishness', better still, 'self-less ness', always leads to a peaceful state of mind. *Ayakshma* ensures *Sumanaa* state.

"When we praise you *Rudra* in auspicious words, give us a diseaseless peaceful state'. In the *Vedantic* sense, O *Rudra* as I recognise you in the *Upanishadic* concepts (*Sivaya namah*), let me lose the beginningless wrong identification (*anadi avidya*) and get a mind established in peace.

In meditation as one goes deeper, the disease of *avidya* *avarana* falls off. The five sheaths, *Panchakoshas*, are peeled off one by one and the mind now becomes one with the non doer, Subject, the Self (*Sumanaa*). The last state was described by *Krishna* in the *Gita* as one of 'Bliss untainted by even a shade of sorrow' and as 'Bliss never experienced before' ; 'No other gain is comparable to this' : *Yam labhivan cha aparam labham, manyate naadhi-kam tatah*. 'Extreme Bliss' *atyantikam, sukham* ; the most intimate Bliss because in fact one is that Bliss Divine, not merely the perceptible gross bodies-complex.

*Accha* : 'to attain you'. This word means 'to become you' 'to enter you' as *Krishna* said *prameshrum ch parantapa*. It does

not man that one is outside the Lord and that one has to enter Him. Now One is already He. Only, all along one thought ignorantly that God was separate. When the vision of the Universal Divine dawns, one realises that one has become that or rather that one has been already that.

*Shena Vachātaa* : 'by auspicious word' 'Through the Upanishadic words, through this Rudraadhyaaya'

अध्यावोचदधिवक्ता प्रथमो देव्यो भिक्षुः ।

हृद्भिर्यम सर्वान्ध्वजम्भवत्सर्वं श्रुत्वातुषान्व ।

*Adhyavochadadhivaktā prathamō dāivyo bhīṣhak*, 'acheergmschā sarvaan jambhayantīsarvaaschā śrutudhaanyah' —6

*Prathamah* : the foremost, *dāivyah* : divine, *bhīṣhak* : physician, *adhivaktā* the graceful speaker, *adhyavochat* : spoke graciously, *jambhayant* : destroying, *sarvaan* : all, *ahēegm* : 'serpents, etc. : and, *śrutudhaanyah* : devils

This is not a direct invocation. The *Rudra* is referred to in the third person.

"The foremost divine physician, the graceful speaker spoke graciously (of us) destroying all servants and devils"

*Adhvaktā* : 'The person who speaks exaggeratingly of the other'. *Rudra* never speaks cursingly or insultingly or belittlingly of his devotees. He always refers to them in the most considerate terms. The suggestion is 'we don't deserve the kind opinion that the *Rudra* has about us and yet He thinks very nicely about us'. *Adhvaktā* is one who speaks out of proportion of facts

*Prathamah* , 'first', 'foremost', and 'most important'. He is the beginningless first Existence, existent even before the creation. Naturally, He is the *Prathamah*. He is supreme, hence too, *prathamah* 'primal' or 'primordial'.

*Dāivyah* : divine. *Devaah* Gods : 'divine beings', 'senses' *Dāivyah* is a divine being or the Power 'energising or creaturising sense-organs', the 'Self', the Life-Principle inside, which enables the sense organs to function. Hence the, Self is the *Rudra*.

*Bhīṣhak* : 'physician', 'any one who cures disease'. *Rudra* made us *avakṣīma* and *sumānar*. He has cured our physical and mental ailments. He removes also our spiritual disease of *avidyā*, which is the most fundamental disease. Hence the all-comprehensive physician who removes the three pronged *tāpa*, *taapat-roya*, is only the *Rudra*.

*ahi* : Serpent, *ahau gatau* : 'moves' : 'the moving entity.' So also is the word *sarpah* : 'Snake'. *Srip gatau* : 'anything that moves', 'the world of objects'. The world of objects is a serpent since it is also moving

*Yaa'udhaanyah* : *Yaatajate*, *Vythayati*, 'they cause trouble'. *Yaatudhaanyah* is a *Raakshasa*, 'a devil', 'a demon'. In the mythological sense 'there are three classes of people : gods, men and demons. But the Lord of the *Gita* clearly defines what exactly constitute the demonic tendencies in the XVI the Chapter. Desire (lust), anger, greediness, confusion, arrogance and intoxication are the six internal foes which cause ceaseless torment from within. These are the demons from whom Rudra should save us.

The man's most serious problem arises from (1) the world of pleasure and pain-giving transient objects, *vishayas*, and (2), from the six internal enemies born out of the pursuit of these objects. The former are the serpents and the latter the demons. No peace will come until the *Rudra*, in His grace, provides protection from the above. Hence- 'destroying all serpents and fiends'-*jambhayan saraan scha yaatudhaanyah* and He who cures these two-fold maladies is the 'foremost of all Physicians', *pratham davyo bhishag*.

One cannot help the world of objects. They will continue to exist and hurl themselves at the individual and destroy the peace of the person. The individual has to learn the technique of being in contact with and yet above the world of objects. Swami Vidyaranya elaborates this clearly. There is a two fold creation as it were. The first is the creation by God of the objects. That can not be helped. Nor will it in itself trouble the human being. The second creation is by the mind of man which superimposes a "relationship" on each of the objects— 'father', 'mother', 'wife', 'daughter', 'friend', 'foe', 'desired', 'hated' etc., and it is this superimposition of relationship as 'mine' and 'not mine' which causes desire for it or aversion for it. We suffer from our 'notions' of others, from our 'created relationships'. So long as I love a woman, I want her. If I hate her at any moment, I do not want to see her. The person herself is not any way responsible for the 'love' or the 'hate' in me. I love X who is hated by Y. Such is the mental creation. I am fond of my sons and jealous of others' sons. All this happens instinctively though man in all his cleverness offers various explanations to his reactions. This creation of relationships by the mind, called *maanastka srishhti*, is the only cre-

ation that creates problems to man, not the *daiva srishthi* of the objects. With the help of Rudraadhyaya, we must rationalise our relationships and make them peace-giving. We must give up 'mine' and 'not mine' idea and establish our peace once again

\* *Vishvam paryati Kaaryakaraanatajaa Swasaaamitsambanath, Shishyaa charyatayaa tathaiya pitruputradibhedatah, Siapne jagarti vaaya esha purusho maaya parikhraamitah, tasmai Sriguru moortaye namaidam Sridakshinaamoortaye*, sings Sankara.

"Applied to meditation, it reads like this 'As I sit for meditation, absorbed in it, snakes and fiends may disturb me. Please cut them away', or 'as I sit in meditation, the objects and the desires and the hates frequently disturb me. Do please remove them, as I need peace to experience the Self'.

*Bhishak* ; *bhiyaam naasayitaa*, 'destroyer of fears', *bhetaan sajj-yate manasaa* 'Sought by mind when in fear'. *Bhishajyati bhishak*, *bhishagm chikitsayam*. 'gives treatment'. *Bhishak* is the physician giving treatment and rescuing one from fear, the *Rudra*

यसो यस्तन्नो ग्रहण उत वध्रुः सुमङ्गलः :

ये चेमाङ् रुद्रा अभितो दिक्षु भिताः सहस्रोर्वेपाङ् हेह ईमहे

*Asau Yastannoruna uta babhrussumangalah,*  
*ye chemaagn rudraa abhitodikshu srtaah sahasraso*  
*vaishaagm heda eemahe.*

7

*Yah* : whichever, *Rudra*, first, *taamirah* . coppery, then, *arunah*, red, *Uta* : and, then, *babhruh* . bright white and *sumangalah* : auspicious, there is, and, *ye* : whoever, *rudraah*, *rudras*, there are, *sahasrasah* . in thousands, *srtaah* : occupying *dikshu* . the directions, *abhitah* : around, *maagm* ; this earth, *eshaam* : their, *heda* : wrath, *eemahe* : pacify.

"We pacify the wrath of whoever *Rudra* there is, first coppery, then red and then bright and auspicious and of whoever *rudras* there are in thousands occupying the various regions of this earth."

Herein there is a reference (1) to a *Rudra* and (2) to thousands of *rudras*. It is obvious that they refer to different entities. The singular usage *Rudra* is either the sun or the Divine Self within us. As the sun rises on the horizon, first it is coppery, then it becomes red, and then it becomes bright. Similarly when the

Self is perceived during meditation, it appears first coppery, then red, then bright. The sun inside is becoming brighter and brighter as the inquisition of *rajas* and *tamas* thin out. *Tamas* is 'darkness', not 'ignorance'. When it is still there at dusky and dawn hours, the sun, the Self is coppery. *Rajas* is *raaga*, 'redness' and 'attachment'. When *tamas* has gone and *rajas* is still enshrouding, the sun or the Self is red. Whenever this taint goes, only pure *sattva*, equanimity, is enshrouding the sun or the Self. Then it is bright. Then it becomes auspicious, *sumangalah*, that is, whenever the *sattva* is replaced by *Visuddhasattva*.

As a man evolves in spiritual plane, his *taamasic* indolence and carelessness fall off first. As long as it is there, his personality is dull and the dull intellect may be said to be coppery. Then the overactive ambitious and emotional nature is on. Attachment is *raaga*, *rajas*. The personality is restlessly red. When these two subside, the man becomes bright. Later even the *sattva* falls off when in the ultimate state (*tureeya*) the man is nothing but the most auspicious universal Divine.

Thus this *Rudra* is an allusion to the Divine Self, what the Lord refers to as the *Khetrajna*, the Perceiver, in the *Gita*. The *rudras* in thousands referred to in the latter part of the *mantra* as scattered all over the earth refer to all of us—the world of plurality and diversity, the world of beings and objects. These are what are referred to as *Ashetras* bodies by the Lord in the *Gita*.

*Kshetras* are myriad but the *Ashetrajna* in all these is one and the same. *Kshetrajnam chaapi maam viddhi sarva kshetreshu bhaaratā* 'Know me Arjunā, as the one Kshetrajna present in all the Kshetras, Kshetras are the bodies. Actually even the physical bodies and the minds of beings with all the unfathomable mysteries constitute the God, not merely the Divine Self within each of them. If bodies are what we may call nature, even that nature is God's.

The Self vaguely and indistinctly pervading the object world, and, the myriads of objects and beings in the object world together form the God. Neither of them alone. Only, the latter being created entities are non-enduring, as per the rule everything having a beginning has also an end, whereas, the former is beginningless and hence also endless, *nityam*.

The present *mantra* and the next two can also be interpreted as applicable to the sun as well in the sky.

असौ यवितर्पति नीलग्रीवो विलोहितः ।  
उत्तमे गोपा अद्रिन्नदुःखं नृदुःखार्थः ।  
उत्तमे विश्वामृतानि सवृष्णी मृदयाति नः ।

*Asau yavasarpati neelagreeco vilohitah,  
utainam gopaa adrisannadru sannudahaaryah.  
Utainam Visvaabhoootaani sa dristo mridayaati nah.* —8

*Asau* : this, *neelagreevah* .dark-necked or dark-rayed, *vilohitah* : very red, *Rudra*, *yah* : who, *avasarpati* : perennially wanders or, orbits, *uta* : and, *enam* : him, *udahaaryah* : water-carrying, *gopaah* : cow-herd girls, *adrisan* : see, *adrisan* : see, *uta* : and, *enam* : him, *visvaabhoootaani* : all the beings in the world, *adrisan* : see, *sah* : that, *Rudra* : *drishtah* : being seen, *mridayaati* : gives happiness, *nah* : to us.

"This Rudra with a dark neck (dark rays) and very red colour who orbits (constantly), whom the water-carrying cowherd girls keep on seeing and whom all the beings in the world also see, let Him give happiness to us "

This applies to the three interpretations of the word, *Rudra* : (1) the sun (2) the Rudra (3) and the Self. The sun is red. His rays when passed through the cloud are blue (reference is to the blue sky caused by the scattering of the sun's light). He is orbiting. He keeps on rising and setting and gives the sense of time for the daily routine of all beings in the world. The cowherd girls use his rising and setting to go to wells and tanks for getting the water. They see him in the sky. They see him in the water as a reflection. Let Him protect us who is being 'seen' by us. 'Seen' is also 'meditated upon' like the *gaayatrit*, *Suryopasthaanam*, *arghya-samarpana* etc.

As applied to the *Siva* or the *Rudra*, personified God, His neck has a blue-spot due to arrested poison. He is very fair in colour. He is a wanderer and He is seen by all. Let Him give happiness to us.

As applied to the Self, the Universal Divine, It is bright and is experienced by the innocent cowherd girls and by all beings in the universe by its enabling capacity which enables all bodily activities. Nobody needs to be told that he is alive. He knows he is alive. Such is the 'seen', *adrisan*, of all of us about the Self, the Divine life principle. He has a touch of dark spot. It is only apparent, the contact with the world of objects. We get up from sleep on Its urge, we go to sleep on Its urge. We carry on with

all our errands prompted by It, whether we are innocent cowered women or learned men or varying grades of animals. It is seen and yet not clearly seen.

The idea is a continuous one from that of the previous *mantra*. There the *Rishi* referred to the Self and the object-world. Here *Rishi* says that the Self illumines the object-world and enables it to function.

*Sankara* says *yada bhaati Sattve, tadaa bhaati sarvam, yadaaalo-chane roopam anyat samastham* : 'when It shines within, all else is illumined; with It as the eye, every thing else has a form'. The *Kena* grandly says *Yan manasa na manate* etc. in an absolute way. 'It which enables the mind to think but which the mind cannot think, of is the Brahman.' In this strain occur several *mantras* wherein it is asserted that the eyes do not see the Brahman though, without the Brahman behind, the eyes cannot see, that the ears do not hear the Brahman though, without the Brahman behind, the ears cannot hear and so on and so forth. The present *mantra* asserts that the Brahman, called the *chit*, consciousness, illumines the world. Indeed it gives the sun, the moon, the clouds, the fire, the wind their respective powers (*Kena*). When the illumination goes what remain is what we call 'dead'.

There is yet one more point. Do we daily see the sun? Not particularly and yet we see him as diffuse sunlight both in the open and in the shade. One dare not look at the bright red sun (*Vilohitah*). Similarly the *Rudra* within, the Life Principle, the Self, is not seen by us as an entity but its glow is visible everywhere in our activities when it enables functioning of all the sense and motor organs in us enabling us to say "I am alive".

*Gopaah* : Cowherd girls—meaning innocent, illiterate, unconditioned women folk. The absence of the conditionings is itself an advantage. It is not necessary that one should read or have a sharp mind, indicating that high education is not a prerequisite for self-realization. *Naayam aatma pravaachanena labhyah*.

ममोस्तु नीलघ्रीवाय सहस्राक्षय मोक्षये श्रयो ये ग्रस्य सत्त्वानोहं तेभ्योऽर्चं नमः :

*Namo astu neelagreevaaya Sahasraakshaaya meedhushe, a'ho ye aya sattvaanolam tebhya-karam namah.* —9

*Astu* : let it be, *namah* : obeisance, *neelagreevaaya* : to the blueneked, *Rudra*, *Sahasraakshaaya* : thousands-eyed, and, *meed-*



Whole, and all the *alpas*, bits, produced by creation'. It is not that the Basis is the only divine entity; even the *alpas*, the bits, are Divine. When one says there is one and only one Existence, one arrives at the conclusion after ignoring the *alpas*, because they disappear and get reborn but not because they are not divine. When the *vedaantic* absolutist talks of Self and non-Self, it is not that he is admitting the existence of something other than the Self. He only use it as a word, to deny the existence of the other entities because they are evanescent.

Again *Neelagreeta* can be the Sun with thousands of perceiving rays. We thank his several capacities—giving light, giving heat, making the planets orbit around him etc. *Greetaas* are rays: *grasante udakam* 'pick up water'

प्रमुञ्च धन्वन्तर्य मुधपोरर्लिगोम्या ।

याश्च ते हस्त इषवः परा ता भगवो वप ।

*Pranuncha dhanvasthanuam ubhayorarthmiorjyaam,*

*Yaascha te hasta ishavaḥ paraa taa bhagavo vapa.* —10

*Tam* : You, *pranuncha* : untie, *jyaam* : the bow-cord, *ubhayoh* : from both, *arthayoh* : ends, *dhanvanah* : of the bow : *yah* : whichever, *ishavaḥ* arrows, are present, *te* : in your, *haste* : hand, *bhagavaḥ* . O Lord, *paraa vapa* throw away, *taah* . them.

"Untie the bow-cord from both ends of the bow.

Whatever arrows are in Thy hand (ready for use), O Lord, set them aside".

This is again a *pratyaksha mantra*, as is the one following this, and is addressed to the Lord.

*Aartni* : the end of the bow.

*Jyaa* : *Jinaati sarvam iti jyaa jyaaḥaayohanan* : 'everything is destroyed' *Jinaati kaalena* : 'gets destroyed in course of time'. Both the meanings are applicable for the bow-cord and even more admirably applicable to the metaphor wherein the Desire is the bow-cord. Desire destroys everything, *jinaati sarvam*, and, desire is destroyed in course of time *jinaati kaalena*.

The simplest interpretation is 'O Rudra untie your bow-cord and throw away the arrows which are already in your hand.'

The wider implication is that one should untie the desires from the ends of one's own mind so that the mind so purified is

capable of only good action and is suitable for meditation. Good actions are those that are not motivated by personal gain. Any action done with an idea 'I am doing this to get this benefit for me' is an impure act—a *raajasik* or *taamasik* act. If it is a pure one, the action is done thinking 'this action will be done for all around me and for their gain'. Such actions are classified by Lord Krishna as *akarma*, Non-action, (Gita—IV). Physically they are actions but emotionally they don't strain the individual. Such actions constitute a state of actionlessness, a state of 'arrowlessness.' In other words "bow-cord-less state" which automatically means "arrowless state" is the desireless state (*Prajahati yadaa kaamaan*). Desires must be eschewed.

The bow is the mind. The two ends may be said to be the *raajasik* and *taamasik* ends. When desire, the bowcord, ties up tautly the two ends of the bow, the *raajasik* and *taamasik* states, the mind is tensed and strained and is ready for action—nay, it is an agitated type of action, which Lord Krishna refers to as *Vikarma*. Desire arises mostly in the *taamasik* and the *raajasik* states of mind. In the pure *sattva*, the force of desire is largely mitigated.

When the bow cord of mind is untied or unhitched of the desire-producing tendencies, the mind becomes straight and erect, fit for peace and meditation. 'O Rudra grant me this state' is the prayer.

अवतार्य धनुस्त्वष्टं सहस्राक्षं शतेषुधे ।

निशेय शल्यानां मुखानिवा ननुमना भव

*Avatarya dhanustvagam sahasraakashas ateshudhe;*

*Niseerya shalyaanaam mukhaasiva nassumanaabhava* —11

*Sahasraaksha* O thousand-eyed Rudra, *ateshudhe* with hundreds of arrow-cases, *tvam* you, *avatarya*, having laid down, *dhanuh* the bow, and, *niseerya* : having blunted, *mukhaah* the heads, *shalyaanaam* : arrows, *bhava*, become, *shah* auspicious *sumanaah* : and well disposed.

"O Rudra with thousands of eyes and thousands of arrows, lower Thy bow, blunt the heads of Thy arrows and become auspicious and kindly to me."

The apparent meaning is quite clear and is addressed to the Rudra who is known for his fierce temper. The devotee requests

him to set aside the bow, to break off the heads of arrows and to become kindly and well disposed to him. Applying to ones own Self, the Rudra inside, "Settle the agitations in the mind. Blunt your actions. Remove the sting from your actions. Become peaceful and be nice to your own self", says one to himself.

*Salyah* : 'one which moves fast'—an arrow, 'one which hurts' a thorn.

*Mukhaḥ* : 'the head', 'the point' of the arrow. 'Blunt them so that they may not hurt me' is the prayer *Mukhaḥ* then is the hurting point. The hurt in the action is in the *Sankalpa*, 'intention', as in 'I want to do it for my so and so benefit'. This doership-enjoyership complex is the sting in action which leads to endless entanglement. Blunt this complex and remove the undesirable element from action and then do the actions. Actions done in this state are as if not done : *Kurvanṇāpi na lipjate, Nana kinchit Karoti Sah* :

*Samanaḥ bhava* : 'Become nice and kindly to your own self'. Did not the *Gita* say the mind is your friend if well used and is your enemy if left unbridled ? The summary is to say that the mind which is causing misery through restless selfish activity should become peaceful and bless the individual instead, by taking away "I" and "my" elements in his thought and action.

This and the previous *Mantras* strongly remind us of the other great allegory where *Arjuna* lays down his bow and arrows before beseeching *Krishna* for guidance. *Viśṛjya saśaram chaapam* (*Gita*—1) One must give up the base tendencies and the actions motivated by them before becoming eligible for the Grace of knowing that one is Everything

विद्यं धनुः शपदिनो विद्यत्यो बाणवाह उत ।

अनेदामस्येषवः आभुरस्य निषङ्गपिः ।

*Viśyam dhanuḥ Kapardino Viśalyo baṇavāgṃ uta,*

*Anesannasyeshava abhurasya niṣangadhṃh.* —12

Let, *dhanuḥ* : the bow, *Kapardinaḥ* : of Rudra, become, *viśyam* : unstrung, *uta* : and, let, *baṇavāgṃ* : the arrow-cases, become, *viśalyaḥ* : without arrows. Let, *asya* : this Rudra's, *ishavaḥ* : arrows, become, *anesan* : ineffective. Let, *niṣangadhṃh* : the sword-case, become, *abhuḥ* : ill-effective.

"Let the bow of *Rudra* become unstrung Let his arrow case be without arrows Let His arrows be ineffective Let His sword case be all effective

This is again a *paroksha mantra* referring to the *Rudra* in third person

*Kapardin* - one who wears *Kaparda*, matted hair, on the head, *Rudra* The other interpretation is *Kena sukhena jalena param purtim dadasi ui* 'fills with water or happiness' In the former sense, *kaparda* received the ganges on its descent from the skies, and held water—the typical *Rudra* form In the latter sense, *Siva* gives happiness or fills others with happiness Hence also *Kapardin*

*Vijyam* 'without bow string' vi *vi*na, 'without, ya : bow string

*Visalyah* vi without', 'contrary' or 'ill formed' 'Let the arrow case be without arrows', 'let it be filled with ill effective or ill formed arrows' Actually the word is *Visalya* not *visara* *Salya* one which moves fast *Salaa asi gamane* *Salya* is also 'one which causes hurt' *salyam lanatakam* 'a thorn' Arrows move very fast, pierce like thorns and cause hurt Hence the present interpretation Let there be action but no sting

*Anesan* 'unable to rule' ineffective

*Nishanga* 'Nishanga is interpreted as sword as per *Bhaas kara bhasshya* *Nishangadhi* scabbard

As the quality of the physical and mental actions improve their sting gradually vanes away, or, as applied to meditation, the disturbing factors should begin to drop off and leave the mind completely at peace for the recognition of the Self that one is

*Vijyam dhanuh karpardino visalyo baanaaagm uta* is the most fundamental *mantra* in this entire *anuvaka* or section, indeed it is so in the entire *Rudra mantra* It is also a *Prakriya*, a technique When Krishna is asked to define yoga, He simply says *yogah karmasu Kausalam* 'It is the technique of doing actions' No where has this been so beautifully edumbrated as in the *Gita* 'One should not be upset by agitations and one should not cause agitations to the others' *jarmaan nodujate loko lokaanno vijate chayah* 'one must not be carried up by success or down by failure *Na prahrisyet priyam praapya, no divijet praapya chapriyam* 'He is

free of jubilation, depression and fear' \* *harshaamarsha bhayair-  
muktah* One is not upset by what actually happens, one is not  
asking for things which did not happen *na dvesti sanpravrittaani,  
navivrittaani kaankshati* 'He is equal to success and failure  
He is a *sthitaprajna* one of steadied or stable mind The essence  
for this is eschewing desires wholly *prajahaati vadaa kaamaan*  
Warning of the havoc caused by desires and frustration, He tells  
they are the gateways to suffering, *varaka daara* One cannot get  
rid of the world of objects and beings but one can get rid of  
desires by practice

[There is no doubt for our ordinary undisciplined minds this  
entire creation of myriad varieties is very confusing distressing  
and inflaming We all create a sort of relationship around our-  
selves The mind, the bow is strained by the desire the cord  
and is broken into bits By untying the bow cord, the bow beco-  
mes peaceful and happy Peace itself is happiness It is not a pre-  
cedent to happiness 'To achieve happiness purify your desires  
Make them unrelated to 'I' and 'My', i.e. make the bow cord less,  
'Untie the mind' says the *mantra*. Rama broke this very bow as  
per Ramayana

या हेतुर्निर्दुष्ट्य हस्तेन ब्रूय ते धनु  
तयाऽस्मान् विराश्वतरवमयश्मया परिभुज ।

*yaate hetirmeedl ushuhama haste babhoova te dhanuh,  
tayaasmaan visarastvam apakshmayaa paribbhujaa* —13

*Meedhushuhama* O Rudra, who art a cloud showering all  
desire fulfillment, *yaate* whichever, *hetuh* weapon, and, *dhanuh*  
bow, *babhoova* present, in *te* your, *haste* hand, *tayaa* by that  
same weapon *paribbhujaa* look after us *visataah* from all sides,  
*apakshmayaa* without diseases

'O Thou Rudra, who art a cloud showering our  
desire-fulfillments, whichever bow, the weapon, is in Thy  
hand by that very same weapon, protect us from diseases  
from all sides'

*Hetuh* *hanjate anayaa* 'one is killed with the help of' The  
refore *hetu* is any weapon *Hetu* is also 'sun's ray' (darkness is  
destroyed by the the sun's rays) and 'flame' Rudra's bow is a  
flaming bright 'weapon' Hence *hetuh* Others will interpret  
*hetuh* and *dhanuh* independently as 'sword' and 'bow' but *babhoova*

and *tayau* are usages in singular and hence *hetih*, and, *dhanuh* : should be referring to one and the same entity. The bow itself is the weapon. "With the effulgent knowledge of yours, destroy our ignorance from all sides".

During meditation, some people see flashes of light. "Let us be protected from the problems assailing us from all sides when us we are in meditation." This may be the other interpretation.

नमस्ते अस्त्रायुधायानातताय धृतिश्रवे ।  
उभाभ्यामुत ते नमो बाहुभ्यां तव धारवे ।

*Namsste asthraayudhaayanaatataaya dhrishnave,*  
*ubhaabhyaam uta te namo bahubhyaam tava dhanvane.* 14

*Namah* : Obeisance, *astu* let it be, *te* : to your, '*ayudhaaya* : arrow, *anaatataaya* : unaimed, *dhrishnave* : normally effective. *uta* : and let it be, *namah* : obeisance, *te* : to your, *ubhaabhyaam* : both, *bahubhyaam* : arms. and, *tava* : to your, *dhanvane* : bow.

"Let it be obeisance to Thy normally effective arrow (but now) unaimed. Let it be obeisance to both Thy arms and to Thy bow."

The arrow is one hundred percent effective. But it is not now aimed in the bow because of His kind grace. In the other sense, through His grace, the mind has become unperturbed because the bow-string of desires has been untied and the tips of arrows blunted.

*Anaa ataaya-dhrishnave* : the danger in the weapon does not lie in the weapon it self. It is always effective. Only when is is "aimed", it causes harm. So also our actions. If they are aimed at one's self in a selfish way - 'I' want to do this. 'I' want to enjoy this, the harm or suffering comes. If they are not aimed i.e. individualized with 'I' as the subject, they cause no harm.

परि ते धन्वनी हेतिरस्त्रायुधवत् विद्यतः ।  
अथो य इव विस्तारे अस्मन्निर्धेहि तम् ॥५॥

Let, *te* : your *dhanvanah* : bow, *hetih* : arrow, *Parivirnaktu* : save, *asmaan* - us, *visatah* : from all sides, *athat* : and *yah* : which-ever *tava* : your, *ishudhi* : arrow case there is, *nidhehi* : keep, *tam* : it, *are* : far, *asmaat* : from us.

*First Naamika - Anuvaka*

"Let Thy bows' arrow' save us from all sides and whichever arrow-case there is with Thee, do keep it away from us "

In a simple sense, it means O Rudra keep away your weapons Use them to protect us instead'

Otherway, 'O mind keep away your agitations and stings Help me from all sides to get peace "

In the meditation, "O mind, keep all your temptations aside and let me concentrate"

Thus concludes the first anuvaka Through a study and practice of this section when one practices diligently and intelligently, the mind becomes steady, *sthitā prajna* or *sthitadhuh* state In fact most of the teaching of the Lord of the Gita in the Bhagvad Gita is to describe this *Sthitaprajna sthitadheeh* or *muni* or *yogi* state and then to describe how to achieve it in practice This first *anuvaka* comprehensively covers in just fifteen mantras what Lord *Krishna* elaboratively covers in the eighteen chapters of the *Gita*.

## Second

### Namaka—Anuvāka

Having described the *Rudra roopa* in the microcosm and in the macrocosm and having described separate rudras outside and, also, after having pacified the former and the latter at the same time, the devotee now describes the *Rudra* in the Form Universal. The 2, 3, 4, 5, 6, 7, 8 and 9 *anuvākas* deal with this Form Universal of the *Rudra* even as the *Pruksasookta* of the *Yajurveda* and as the Lord of the *Gita* in the *Bhagavad Gita* do. *Krishna* describes these manifestations as *vibhootis* in the Xth Chapter and actually plants the Universalised Vision to Arjuna in the XIth Chapter. Since it is not possible to enumerate all known and unknown entities in detail to say that each one of them is the *Rudra*, they are picked up as groups or classes by varying standards. Though the *Rudra* in these mantras is identified as the chief of the class, *Rudra* is actually every single entity in the class. Everything seen, felt, smelt, heard is the Divine *yaccha kinchij jagat sarvam drisyate srooyatepi vaa, antarbahuscha tat sarvam vyaapya naarayanassthitah* says the *Naaraayana Sookta*. Call the Divine *Rudra*, *Naaraayana*, *Vishnu*, *Brahman* or in any other way. 'Nothing else exists here' is the essence.

The word *namah* (obeisance) is appended before and after each mantra in the 2, 3 and 4 *anuvākas* where as it is only used before each mantra in the 5, 6, 7, 8 and 9th *anuvākas*. The former are known as *Ubhayatonamaskaaras* (obeisance from both sides) and the latter as *anyataratonamaskaaras* (obeisance from one side, usually from front). These two styles are characteristic of the *Yajus* which constitute the *Yajurveda*.

In the 2 and 3 *anuvākas*, the obeisance is applied to three words, the last always preceded by a word in genitive 'of'. In other words the obeisance is for 3 entities, the last being represen-



tative of a class indicated before it. The three may be interpreted independently, or, only as two entities the first and second representing one entity and the third as the other entity. There does not seem to be any special aim or attempt at the choice of the classes or types.

In the fourth *anvāka*, however, there are only two entities in each *mantra* and one may conclude that the first *namah* goes to the first word and the second to the second word. There is another way of indication of classes in this *anvāka* because all the words used are in plural. As there is no reference to the class by a reference to the chief, *pāṇi*, the word in genitive, 'of', is absent. All entities in each class are taken.

In the 5, 6, 7, 8 and 9 *anvākas* the single *namah* is followed by two words with *cha*, 'and', combining them. This is the style of the *anyataratanamaskāra*.

Again, the first 8 *mantras* in the second *anvāka* are *parokshakṛta* i.e. referring to the Rudra in third person but *mantras* 9—17 are *pratyaksha kṛta*, being direct addresses to the Rudra. The third *anvāka* is entirely *pratyakshakṛta* (direct addresses) whereas 4, 5, 6, 7, 8 and 9 are again *parokshakṛta*. All these remarks will be obvious later.

It has already been said that the first *anvāka* interpreted in one way is an elucidation of the technique of meditation. Having thus made the mind agitated and steady, the devotee wants something to contemplate upon during the meditation, as a first-*prop*, though latter this would go and one's oneness with the Universal Divine gets established. The ideal object for focus in meditation is not discussed. Any object, any concept, any idea, any word would do. Narada's *Bhaktisūtras* and Patanjali's *yogasūtras* confirm this.

The most useful is the one the devotee is most fond of, because then the mind would willingly dwell upon it. The object itself does not matter in the final analysis. In the initial phase, there is the triad : *tripuṭi*—the meditator, the object meditated upon and the process of meditation. As the withdrawal of the mind, *pratyāhāra*, from the objects becomes complete and the meditation, *dhyāna*, becomes deeper, the latter two in the *tripuṭi* fall off and only the subject, the meditator, remains. Thus total absorption is *samādhi* : *Samaadheejate asmiṇ tu* : 'in this, the mind is totally absorbed'. Since our aim is to experience the Subject

within, the actual object contemplated upon is unimportant. Even so, to dwell upon or to meditate upon the manifest universal as the vast universe before us is better than to meditate upon it as a stone idol or as a person, because the former concept would also remind us that all indeed is Brahman: *Sarvam khalu idam brahmaa*. Therefore it is, that having prepared the mind in the first *anusaaka*, the *Rudra mahaamantra* takes the meditator to the 'ideal' concept of the universal Rudra for meditation.

If the first *anusaaka* is taken as the representation of the universal Self within, the subsequent *anusaakas* are the continuation of the same in the outside world. If the first *anusaaka* is a contemplation on the Microcosm, the subsequent ones are the contemplation on the Macrocosm, both being two aspects (inside and outside) of the same Universal Divine: *antah bahischa tat sarvam*.

It has already been said that only one existence exists, not several. Good and bad; miserable and happy, rich and poor are relative states. Depending upon the place where one puts the decimal, the value of a number varies from infinitesimal to infinity. When the universal light is defracted, the colours appear. They have no independent existence. When the mind is defracted, or, scattered, the varying colours appear. When the mind is peaceful, there is only one-ness. Thus it is, that in the following *anusaakas* both good and bad things are mentioned as *Rudra*. All life and all non-life, all states, all levels, in fact, all things known and not yet known are included.

नमो हिरज्याबाहवे सेनाय्ये दिशा च पतये नमः ।

*Namo hirajabaahave senaanye disaam cha pataye namah* —1

"Obelssance to the golden-rayed one, to the commander of the armies, to the Lord of directions, obelssance "

*Hiranyabahave* : *Baahu* is 'ray' or 'arm'. 'Golden-rayed' is the sun. It is also the Self within sending Its golden rays through the coverings. "Golden-armed" is *Rudra* personified. *Hitam* and *ra* is *hiranyam* = 'good + pleasing' (Sankara). His emissions are good and pleasing.

*Disaam cha pataye*. 'to the Lord of all directions'—east, south, west and north, upwards and downwards. Though traditionally they make one deity in charge of each of these, the *Rudra* being everything, all "direction-Lords" are He only.

*Senaanye* : 'Commander of the armies'. He has an army of *ganas pramathas* etc. Self is the core of the entire macrocosm, hence *senaani*. All the myriads in the creation are powered, regulated and guided by the universal Rudra, the Self, by being these

*Hiranyagarbha* is also used as a collective *samvli* for mind-substance. In other words, *hiranyagarbha* stands for the collective mind. The rays coming out must be appropriate. *Hiranyabahu* may then be the universally ideating collective mind with millions of golden rays (perceptions) reaching the surfaces in various beings. The *Isanasya upanishad* says that the face of Truth (the Self) is covered by *hiranmaya paatra* (the mind) and appeals for its removal.

It may be possible to interpret this *mantra* as consisting of two entities only, by making the first as an adjective to the second as 'obeisance to the golden armed commander, to the lord of directions obeisance'. This then will justify the use of two *namaskaras*, obeisances, one at the beginning and one at the end.

नमो वृक्षेभ्यो हरिकेशेभ्यः पशूना पतये नमः

*Namo vrikshebhyo harikesobhyah pasoonam pataye namah* —2

"Obeisance to the green haired trees, to the Lord of animals, obeisance"

*Harikesobhyah har* here is 'green'. Green leaves look like green hair for the trees. The entire plant kingdom is green leaved.

*Vriksha* 'tree'. It may be interpreted as the classical *amatha* of the Gita's XVth Chapter. *Vriehyate iti Vrikshah* : 'liable to perish', therefore *vriksha*. Thus *vrikshas* are not merely trees, but all entities in creation.

*Pasoonam patih* 'Lord of beasts'. "Beasts" stand for all entities moving and nonmoving. *Brahmadi stamaraantascha pasanah parikeertitaaah*. Why is it even man is included in the list of beasts? Beasts are those which are ignorant. A man who is ignorant is also a beast. All men, like all animals and all inanimate objects suffer from one common ignorance. They do not know that they are the Universal Divine Itself. They consider themselves as small tiny fragments or entities, *alpas*, apart from and independent of each other and of the vast power, the Divine. When once a man becomes convinced of his identity (nay every-

things' identity) with the Lord, then he becomes a man, nay the Lord Himself. Then the Rudra is not his Lord. Then Rudra is he himself. The normal use of the word 'Lord' implies "separate"ness", a result of ignorance. Actually he himself is also the Lord. Till he knows this, he is a beast.

नमः सस्मिन्पञ्चरात्रे विवर्धमाने पञ्चोक्तं पञ्चमे नमः

*Namassaspinjaraaya tisheemate patheenaam pataye namah* —3

"Obeisance to the light pink, Effulgence, to the Lord of paths, obeisance"

*Saspinjara* 'colour of tender mango-leaves'—'ever young' 'ever tender'. The Lord does not age. He is free of all *vikaras*, changes (see the notes)

*Tisheemate* *tvit deeptau*, *tvit* is a flame. *Tvit* is also *vyasa saaya* 'determination', 'resolve' and 'wanting to know'. *Tvit deeptau vyasa saaye cha jigishaayaam*. The Effulgence is the knowing power itself, the *chit*, *chidatmakam idam*. This *chit*, the Self, the Lord, is knowledge, flame, desire to know.

*Patheenaam Patih* 'Lord of Paths'. Traditionally thinking, there are two paths for the soul to move after death—the north ward, when it never comes back, having been fully blessed and, south ward when it has to come back for a rebirth. He is the lord of both paths. In the absolute concept, there is neither birth nor death, nor rebirth, neither good nor bad, neither light, nor darkness. All that remains is only That and that will ever remain. It shall never die or never go somewhere else because It is everything. Not knowing this fact the man suffers knowing it he becomes happy at once. *Jnaatvaa devam muchyate sarvapaapaih* (Svetasvatara)

We may interpret this *patheenaam patih* in a lighter sense. There are several ways to reach God—*Bhakti* devotion, *jnana* knowledge and *karma* action. All these lead to Him.

Ever mundanely speaking, *patih* is a path followed by a man—'a profession', 'a calling', 'a way of life'. He is the Lord of all 'professions' and all 'ways of life' and 'all activities'. The Lord of the *Gita* says *mama satimaamnartante manushyaah paarthaa sarvasah* 'men always follow my ways only'. There are naturally no other ways. They follow whatever urges arise in their bosoms and this Urge is the inspiration, the God. All professions and,

all actions are done unto the Universe, though one feels narrowly that one is doing it for one's own gain. All trades and professions are equally divine—a nice way of extolling the dignity of labour.

नमो बभ्रुशाय विद्याधिनेऽन्नानां पतये नमः

*Namo babhrusaaya vidyadhine annaanaam pataye namah* —4

"Obeisance to the bull-riding Pain-giver; to the Lord of foods obeisance."

*Babhrusa* : 'riding a bull'. Siva rides a bull called Nandi. *Babhru* is the bull. *Babhru sete* : 'seated on the bull'. *Babhru* can also be termed as *babhruh*. *Babhru* is 'tender dark-red colour', meaning thereby 'mildly dark-red coloured'.

*Vidyadhin* : 'wanting to hurt', 'wanting to give pain'. The Rudra does hurt all evil demons, to save his devotees. In the sense of the microcosm, Rudra destroys the enemies : desire, anger, greediness, confusion, intoxication and arrogance. He destroys the concepts of 'I' ness and 'My' ness. Hence he is the *vidyadhin*. He kills the most important enemy : ego. Hence *Vidyadhin*.

*Annaanaam patih* : *Anna* is food-stuff. *Anna* also stands for all matter-made entities. The Lord of the *Gita* says *Pacani annam chaturvitham* ; 'I prepare four varieties of foods'.

नमो हरिकेशाणोपरीतिने पुष्टानां पतये नमः

*Namo harikesaayapectine pushtaanam pataye namah* —5

"Obeisance to the dark-haired upareetin to the Lord of pushtis, obeisance".

*Harikesa* : 'Dark-haired'. Here, *hari* means 'dark', not green. He, the Rudra, is ever young. He has neither birth, nor death and by implication no change. The later five changes of the six *vikaratasti, jaayate, vardhate, parinamate, kseeyate, nasyati*, referred to in the introduction are not for the Rudra. The only thing He has is *asti*- 'exists'. He exists. Whereas He only exists, the other created entities have the other five changes superimposed upon the *asti*- 'exists'. Indeed 'asti', Existence, is the Self, the Real, the Rudra on which the other five when superimposed give the creation with all its activity. Rudra therefore simply 'exists'. He does not do anything. The activity emanating from Him is spontaneous. He is ever young, being changeless.

*Upaveetm* - 'one who wears the *upaveeta*, the sacred thread'. The Brahmins and the upper castes wear threads over the left shoulder crossing the trunk on right side. This *upaveeta* or *yajnopaveeta* as it is also called, entitles one to do all vedic rituals and *yajnas* for the welfare of the world. *Yajna* itself is *Vishnu* (because *yajna* is intended for the benefit of universe which is *vishnu*). The *Rigveda* says *yajnovai vishnuh* 'yajna itself is *vishnu*'. It is appropriate that the person doing *yajnas*, is also *Vishnu*. The *Gita* says *Brahmaarpanam Brahma havth Brahmaagnau Brahmanaa hutum brahmaiva tena gantavyam, Brahma-karma samadhitmaa*. Every element in the action is *Yajna* and its result too. Again, *nityam yajne pratishthitam* : 'ever present in *yajna*'. *Yajna* in modern terminology is any activity—physical or mental—rendered for the benefit of others ignoring the good result or gain that may simultaneously accrue to the doer as well. Indeed that gain one gets is also of the Universe because one too is part of it.

*Iustah* - 'filling', 'nourishing', 'satisfying'. There are ten *pushtis*—*vaakpushti* : gift in speech, *Jnaanapushti* Gift in knowledge, *Sareeraindiyapushti* : gift in body and organs. *Grihakshetra-pushti* - having homes and fields, *dhanadhaanyapushti* 'having cattle, *gopushti* - having cows, *dharmapushti* rich in dharma and *animadipushti* - having the eight supernatural powers. The Lord is the source of all *pushtis*. Hence *pushtaanam patih*. He is 'the sustenance' itself.

नमो भवस्य हेतवे जगतां पतये नमः

*Namo bhavasya hetyai jagataam pataye namah* —6

"Obeisance to the weapon against the world, to the Lord of worlds obeisance"

*Bhavasya hetuh* - '*Bhava*' is to be interpreted as the world as seen by us—called also *samsara*, 'evermoving' 'ever-changing'. There are ever so many sufferings and tribulations in this world of 'mine-others', *Hethi* - 'weapon', 'sword'. The *Rudra*-concept is the most effective weapon by which this world of tribulations, this sorrow-filled *samsara*, is sundered. Not that the created objects themselves disappear. When a knowledge of the Universal oneness of the *Rudra* dawns, all sorrows disappear. If there is no 'I' as a separate entity, there is no sorrow emanating from it. One cannot avoid the world, one can avoid one's own 'ego'. Thereby

mental creations, referred to earlier, which alone cause the sufferings, disappear. Hence, *bhāṣya hetuḥ*. *Kṛṣṇa*'s words *asanga saṣireṇa dhūdhena cchitta* 'having cut it away with the effective sword of non-attachment' are very appropriate here.

*Jagataam paṭiḥ* : 'Lord of the worlds'. No one knows how many worlds there are. Crudely speaking there are said to be sixteen worlds. But what is meant here are the three worlds : (1) of *jaagrata* : wakefulness, (2) of *śvapna* : 'dream' and (3) of *sushupti* : deep sleep. Each is a separate world full of its own experience (continuous with and superimposed upon the ultimate fine-grain consciousness *tūrjeya*—which is identified as the state of Divine, *chit*). In fact, it flows into the three levels of consciousness described above and also into all physical activity as energy—electricity, heat, magnetism, natural and biological laws etc. Hence it, the *Rudra*, is the 'Lord of the worlds'.

नमो द्वापातताविने क्षेत्राणं पतये नमः

*Namorudraḥ paṭataavire Kṣhetraaṇaam paṭaye namaḥ. —7*

'Obeisance to the *Rudra* who is ready to protect with the drawn arrow, to the Lord of fields, obeisance'.

*Paṭataavin* : *paṭata* : 'drawn', 'with the arrow ready for discharge', *avire* : for the 'protector'. *Rudra*'s arrows are ever ready to destroy the external enemies and also the six internal enemies already referred to—desire, frustration, greediness, confusion, intoxication and arrogance.

*Kṣhetraaṇaam paṭiḥ* : 'Lord of the fields'. 'Fields' as used here are not the fields as we know. They are covered elsewhere. 'Fields' mean the 'fields of activity'. There are several fields of activity where all men, animals, and inanimate things like rivers, hills, planets and stars take part. He is the Lord of all. In another sense, *Kṣhetra* is the object of 'knowing' and *Kṣhetrajña* is the 'Knower'. Anybody, anything which can be an object for the verbs like 'knowing' 'seeing' 'hearing' 'smelling' 'tasting' 'feeling' and 'experiencing'—is a *Kṣhetra*. There are innumerable *Kṣhetras*. The Subject—the faculty which knows is the *chit* or the consciousness overflowing into the superficial strata is only one. *Chit* is the only knower, the only Subject, in all of us, knowing all other things including bodies, the *Kṣhetras*. The Lord says in the *Gita*

*Kshetrajñam chapl mīṇaṁ viddhi sarvakshetreshu bhārata* Learn me as the sole Knower in all the fields of experience (Gita XIII) Bodies are several But the Knowing Faculty in all is one which is continuous through space, time and bodies

नमः सूतायान्त्याय वानानाम पतये नमः

*Namassutaayaantyaya vanaanam pataye namah.* —8

‘Obeisance to the charioteer, the Indestructible to the Lord of forests, obeisance’

*Sootah* ‘the char ot’, ‘the self within’ The *Katha* declares profoundly *atmaanam rathnam viddhi* ‘Know the S-If to be the one in the chariot’ Actually it is the ‘in dweller,’ ‘the owner and the ‘urges’ The body is the *ratha* the chariot, and the Self is the *rathin*, the charioteer, rather the ‘owner charioteer’ “The senses are the horses, the reins the mind, the charioteer the wisdom or consciousness and Self the owner” says the *Katha* which simile is aptly represented as a monogram as it were on the *Gita* *Rathin* is the owner *Sootah* is the driver but it is incorrect to make a distinction, as the urge from within urging the mind and senses for activity is itself the Lord, though by this level a shape has been assumed by the wish *Vanaanam patih* Lord of forests’ *Vana* actually is ‘what is requested for’ i.e. ‘requests’, *Vana yaachane* Then it would be ‘Lord of requests’ *Vana* is also used for a ‘collection’ *Vana sambhaktam* meaning thereby ‘Lord of collections’ or the biggest ‘Collective’ or *Vyasthi* ‘the largest all inclusive collection’ He is everything. ‘*Vana* is also ‘enjoyed by’ *vanyate sevate* *Vana* is also water’—*Narayana* *Vana* has several meanings all equally applicable here.

नमो रोहिताय स्वपतये वृक्षाण पतये नमः

*Namo rohitaaya svapataye Vrikshaanaam pataye namah* —9

‘Obeisance to the red omnipotent omniscient to the Lord of trees, obeisance’

*Rohita*, ‘red coloured’, ‘red complexioned’ *Rudra*, is fair coloured *Wrath*, *raudra*, is symbolically red *Rudra* therefore, is red coloured

*Sihaapatiha* *Sarasya sihaataa cha sarasya panta cha sihaapati* ‘stays everywhere, protects everything’ *Sihaapati* may mean also ‘a king’, a ‘lord’



*Vrikshaanaam patih* : 'Lord of trees'. *Vriksha*, tree stands for any thing which may decay. All created objects, not only trees, grow and then decay and are therefore *Vrikshas*—'trees'. *Vrikshate chidyate it Vrikshah* : 'cut asunder', so a tree. *Vriksha* stands for the entire *samsaara* : 'Lord of *samsaara*' which should be cut as under.

नमो मन्त्रिणे वाणिजाय ब्रह्मणे पतये नमः

*Namo mantrine vaanyijaaya kakshaanaam pataye namah* —10

"Obeisance to the God of Mantras born out of words; to the Lord of shrubs obeisance".

*Mantrin* : *Man* : 'to think'; to meditate'. He is 'the thinker in all of us'. *Mantrin* is He whose body is the *mantra*—a set of sacred words for repetition. *Rudra* has so many *mantras* addressed to Him of which the *Rudraadhyaya* is the best. *Mantrin* is also the 'minister', the 'adviser'. *Rudra* from within is the best adviser. Indeed, He is the only adviser, being the conscience, the judging and urging motive, within.

*Vaanijaaya* : 'to the tradesman', *vanik* being a trader. *Vaani* is also 'word', *ja* is 'born out of'. *Vaanija* is 'born out of word', 'born out of the Vedas', the words being those illustrated by the *upanishads*. He is the substance of the Vedas. He is also the substance of the sciences. He is the essence of expression.

*Kakshaanaam patih* : *Kaksha* is 'grass', 'twiner', 'dried forest', and, also 'sin'. It is also a 'class'. 'Lord of grass-fields, creepers, dried forests and of sin'. 'Lord of sin', because He is beyond sin. He destroys sin. The only real sin is when one identifies oneself with bodies-complex, not the Divine. He removes this.

नमो भुवन्तये वारिष्कृतायौषधीनां पतये नमः

*Namo bhuvantaye vaarishkritaaya oushadheenaam pataye namah.*

—11

"Obeisance to the supporter of the earth and the maker of money; to the Lord of creepers, obeisance".

*Bhuvantaye* : 'one who supports the earth', 'one who pervades the earth'.

*Vaarishkritaaya*—*Vaarishah*, *dhanam*, *karoti it vaarishkrit* : 'creator of money' or 'He is on the side of the rich'. *Vaarishah* is also 'service', *Vaarishkrit* 'a devotee of the Lord' and *Vaarishkrit* is

one 'partial to him who made water his abode'. *Narāyaṇa* is *apāṇa āyatanaṁ*. He is the abode of water, and, He made water His abode. This word may not be literally interpreted as water.

*Aushadheenaṁ patih* : 'Lord of creepers'. *Aushadhi* is 'any creeper' whereas *oshadha* is a 'herb'.

नम उच्चैर्घोषाशक्रन्दयते पत्तीनां पतये नमः

*Nama ucchair ghoshaaṁ akrandayate patteenāṁ pataye namah.*

—12

"Obeisance to the Lord of thunder and to the one calling the foes; to the Lord of infantries, obeisance."

*Ghoshaa* : a 'loud sound' a 'tultuous thunder'. It may be that the thunder is used for 'clouds'. *Aakrandayate* : 'to one who makes the foes weep', 'to one who loudly calls for the foes'. It may be that the two words mean the same thing. At the commencement of a battle, the commander makes a loud noise calling upon his enemy to get ready for the fight. Hence *ucchairghoshaa-jakrandayate*, *ucchair* : loudly.

*Patteenāṁ patih* : *Patti* is an infantry unit—a very small one, equivalent to a section or a company. 'He is the Lord of infantry units'.

नमः कृत्स्नवेताय वायते सत्त्वनां पतये नमः

*Namah kṛtsnaveetāya dhavate sattvaṇāṁ pataye namah* —13

"Obeisance to the one covered by the whole word, to the one running fast; to the Lord of good people, obeisance".

*Kṛtsnaveetāya* : *Kṛtsna* is the 'whole universe'. *Veeta* 'is covered'. 'He is covered by the whole Universe' 'He is superimposed upon by the universe'. 'The whole world is His cover'. 'He is permeated by the whole world'. 'He is invested by the entire world'.

*Dhavate* : 'to one who runs fast'. The allusion is to the *Iśa* *upaniṣad* 'It is here. It is there It is far and it is near'. It does not move and yet it runs. It is everywhere at the same time, thus it is the fastest running entity. 'Without having limbs it runs'.

*Sattvaṇāṁ patih* : 'Lord of *pramāthas* and *ganai*'. 'Lord of people who are *sattvik*, good, balanced'.

## Third

### Namaka-Anuvaka

In this section, the Lord is designated as 'the master of thieves', 'master of robbers' etc. One would be puzzled why the Lord is denigrated as a "master thief" master robber master pick pocket etc. All of us have no difficulty in identifying greatness, nobleness, kindness, compassionateness and mercifulness as indications of Divinity. We are quite willing to accept all great beings *Rama, Krishna, Vyasa, Gandhi* as Divine incarnations. But when we encounter heinous beings like robbers, murderers, bandits, Hitlers, Ravana, we immediately react 'what heinous miserable, mean people'. We do not readily accept that these too are the same Divine entity as the great beings themselves. All living entities in fact all existent entities together comprise the Lord—the mean not excluded, the wicked not excluded, the jealous not excluded and the murderers not excluded. One must therefore see the same Divinity in these mean existence, too as in the great saints. If one does not, one's concept of the Divine is defective, the oneness of Existence is defiled and the Universality of the God is not perceived.

Each unit of the *mantras* consists of two oblations one at the beginning and one at the end. The earlier one is meant for next two words—independent descriptions of the Lord. The later one is meant for the preceding two words, meaning 'Lord of'. In other words the first two words are in the dative case ('for') and the last again in the dative ('for') qualified by a word in genitive ('of').

नमः सहस्रनामैः निव्याधिनः व्याध्याधिनोना पतय नमः ।

1      *Namassahamanaaya nivyaadhinah vyadhyadhincanaani  
pataye namah*

—11

"Obeisance to the vanquisher, to Him who inflicts heavily ; to the Lord of inflicting armies, obeisance".

*Sahamaanaah* : 'Vanquisher'. *Niryyaaddhin* : 'He who troubles (his foes) intensely', 'He who inflicts heavily. 'A master-inflictor'. 'Master of inflicting armies'.

The *Rudra* does not inflict pain or losses on all people. He only inflicts on the foes. It is very easy to interpret that Rudra punishes evil doers. Perhaps that interpretation is justifiable. As an upholder of Dharma, he removes the enemies of society as enunciated by *Krishna* in *Paritraanaaya sudharmaani, vinasaya cha dishkrusam* : 'for protecting the good and for destroying the evil,' and in *yada yada hi dharmasya glaantribhavaribhaara, abhyudhaanam adharmasya tadaatmanam srijaamyaham* 'whenever there is erosion of dharma and overgrowth of adharma, I take birth'. But vedantically taking, the foes are the six internal enemies- desire, anger, greediness confusion, intoxication and arrogance. As the the Divine spark generates in the bosom of the man, the evil tendencies vanish. Once one gets a universalized conception of god, of whom should one be angry or jealous, whom should one hurt and who indeed is different from one's own self? where is the reason for a desire in such a concepts. Hence such a being is called *poorna kaama* : one, whose desires are totally full filled. The *Isa* says 'dont covet, whose is all this wealth ?'

नमः ककुभाय निषाङ्गिण स्तेनानां पतये नमो नमः

*Namah Kakubhaaya nishangine stenaanan pataye namah. —2*

"Obeisance to the tallest of the tall, to Him with a sword ; to the Lord of thieves, obeisance"

*Kakubha* : 'a very tall tree'. *Rudra* is the tallest of the tall, the highest of the high and the most important existence, the 'biggest of the big'. *Mahato mahesyaam* says the *Upanishad* 'larger than the largest'.

*Nishangin* : 'One who has a sword'. This means one must be afraid of Him. Before Him, no evil tendencies dare lift up their head. He is a *bhavaaya hetu*, the weapon to destroy the painful perception of the differentiated worldly multiplicity. Before Him, the ego, the concept of 'I' cannot raise its head. He is the slayer of 'I ness' and 'My ness'.

*Stenaanaam* : 'the Lord of thieves'. There are various varieties of them. *Stenaanaam patih* is the Lord of 'thieves who enter

the house in the night by making holes in the walls and steal'. He is the Master-thief. *Krishna* said in the *Gita*, *Dyootam Ahala-yatam asmi*. Actually, He steals away the 'I'-ness from the human bosom hence the master thief.

नमो निषङ्गिण इषुधिमते तस्कराणां पतये नमः :

*Namo nishangana ibudhimate taskaraanaam pataye namah* — 3

"Obeisance to the sworded one, to Him with the arrow, case ; to the Lord of robbers, obeisance".

*Taskaraanaam patih* : 'The Master of robbers who openly loot'. He is the Master-looter. When He invades the bosom, He loots the 'ego'; One of the titles of the Lord is *Chitachara* : stealer of the heart actually stealer of the mind' whose real basis is the individuality of the individual the 'I'. He loots the very essence of the individual the 'I'. He is an open robber ; He has a sword in hand

नमो वञ्चते परिवञ्चिते स्तायूनां पतये नमः :

*Namo vanchate parivanchate stayoonam pataye namah* : — 4

"Obeisance to the cheat, to the great cheat ; to the Lord of stealthy thieves, obeisance".

*Vanchate* : 'cheating' ; *parivanchate* : 'alround cheating'.

*Stayoonam patih* : Lord of these who pilfer things from a house staying inside as one of its members' 'Master, pilferer'. Master-pilferer, hence an alround cheat.

नमो निचेरवे परिचराधारण्यानां पतये नमः :

*Namo nicherave parichataayaa ranyaanam pataye namah* — 5

"Obeisance to the wanderer, to the vagabond, to the Lord of (the robbers in) the jungles obeisance.

*Nicheruh* : 'One who wanders quietly around'. *Paricharah* : 'a vagabond'.

*Aaranyaanam patih* : 'Aran)a stands for those robbers active in the jungles. He is their master. One need not say 'Lord of the jungles' because in the present context all cheats, thieves, robbers, pilferers, pick-pockets etc are being mentioned.

नमः श्रुकादिभ्यो जिघांसुभ्यः मुष्णतां पतये नमः

*Namās śrūkādibhyo jighāṁsadbhyaḥ muṣṇatāṁ pataye namaḥ*

—6

“Obeisance to those who protect themselves and to those who are intent on killing others, to the Lord of those who steal the grain, obeisance”.

*Śrīkaavin* ‘one who protects himself with a shield’

*Jighāṁsad* ‘one who is intent on killing others’

*Muṣṇatāṁ patih* ‘the Lord of the stealers of the grain from the land’ Some steal the grain before harvest and some after thatching. Some do cheating when the grain in the field is being measured

All these people too are Rudras only

नमो अस्मिन्भ्यो नक्तचरद्भ्यः प्रक्रिन्ताभ्यः पतये नमः

*Nama asminbhyo naktancharadbhyaḥ prakṛintābhyāṁ pataye namaḥ*

—7

“Obeisance to those equipped with swords and to those who wander in the nights, to the Lord of those murderer robbers, obeisance—”

*Asman* *as* is sword ‘Those who carry sword to kill others’

*Naktancharadbhyaḥ* . ‘those who are active in the darkness’  
*Naktam* is night

*Prakṛintānaam patih* ‘the Lord of those who kill first and then carry away the belongings’.

Those who go about with swords at night, kill people and carry away their possessions They too are Rudras

नमः उश्नेश्वरे गिरिचराय कुलुञ्चनां पतये नमः

*Nama uśneśhure giricharāya kulunṇānaam pataye namaḥ* —8

‘Obeisance to thief with the turban and to him who struts about on hills to the Lord of thieves of agricultural land, obeisance

*Uśneśine* ‘a well dressed thief, ‘a gentle man—thief’, literally ‘a thief with a turban’

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*Girichara* : 'one who struts about the hill's; 'one who is active at hill-stations'. This fellow is extremely well dressed and cheats intelligently.

*Kularchaanaam patih* : *Kuluncha* is one who steal lands bit by bit by pushing the boundary into others' land. *Rudea* is a master in this art too.

From now on the metre changes, the pieces are still *ubhaya-namaskaaras*, obeisance at the beginning and obeisance at the end. In between, there are only two words, the first obeisance to the first of these words, and the second to the second. This is kept up throughout the fourth *anuaaka* also. These are once again *pratyaksha mantras*, 'direct addresses'.

नम इषुमद्भ्यो धन्वाविभ्यश्च वो नमः

*Nama ishumbdhyo dhanvavibhyascha vo namah* —9

"Obeisance to you with arrows, to you with bows, obeisance".

These are ordinary words without any special *vedantic* significance. All categories of people are mentioned with a view to be sure that nothing is excluded.

*Vah* : 'you'. This is the conclusion in each mantra—"to you *Rudras*, my obeisance" indicating that all in front of one,—seen, heard, felt or experienced—are *rudras*. The Rudra is everything or every being existent. Men and women in every phase of action are the *rudras*.

नम आतन्वानेभ्य प्रतिदधानेभ्यश्च वो नमः

*Nama aatamaneebhyah pratidadaneebhyascha vo namah* —10

"Obeisance to you who are stringing the bows; to you who are using the arrows, obeisance."

नम आचक्षद्भ्यो ऽर्शद्भ्यश्च वो नमः

*Nama aachchadbhyo arshadbhyascha vo namah* —11

"Obeisance to you drawing the arrows back; to you who are releasing the arrows, obeisance "

नमोऽस्यदभ्यो विध्यदभ्यश्च वो नमः

*Namo asyadbhyo vidhyadbhyascha vo namah* —12

"Obeisance to you sending the arrows; to you, who are hitting the aimed at objects, obeisance".

नमः आसीनेभ्यः शयनेभ्यश्च वो नमः

*Namo asenebhyasajanebhyascha vo namah :* —13

"Obeisance to you you who are seated, you who are lying in bed, obeisance."

नमः स्वपदभ्यो जाग्रदभ्यश्च वो नमः

*Namassvapadbhyo Jaagradbhyascha vo namah* —14

"Obeisance to you who are asleep; to you too who are awake, obeisance."

नमस्तित्ठदभ्यो धाव दभ्यश्च वो नमः

*Namasttisthadbhyo dhaavadbhyascha vo namah* —15

"Obeisance to you who are standing, to you too who are running, obeisance".

नमः सभाभ्यः सभापतिभ्यश्च वो नमः

*Namassabhaabhyah sabhapatibhyascha vo namah* —16

"Obeisance to you, the audience, to you too pre-siding over the audience, obeisance."

नमो अश्वेभ्योऽश्वपतिभ्यश्च वो नमः

*Namo asrebhyo asvapa tityascha vo namah* —17

"Obeisance to you who are poor, to you too who are the Lords of the poor, obeisance."

*Asyah* : 'horse'; *Asyah* : 'poor man'. *Sha* and *sa* are used as equivalent.



## Fourth

### Namaka—Anuvaka

In this section, other categories of existences and some professions are mentioned. They must not be taken literally but representatively—for, if one does not get a universal vision with the *Rudraadhya*, one has not gained the real benefit.

The pattern of the *mantras* is as in the last nine *mantras* of the previous *anuvaka*.

नम आद्यापिनी भ्यो विविध्यन्तीभ्यश्च वो नम

*Nama a adhyapeebhyo vidhyanteebhyascha vo namah.* —1

“Obeisance to you, goddesses, who excessively trouble the foes; to you, too, goddesses, who specially punish, obeisance”.

नम उगणाद्यवतृ हतीभ्यश्च वो नम

*Nama uganaadhyastrigmhateebhyascha vo namah* — 2

“Obeisance to you, goddesses with high qualities, to you, goddesses who are intent to punish, obeisance”.

*Uganaa* is a goddess of very high qualities whereas *Triginhatee* is a low type of goddess who keeps on inflicting sufferings. The examples for the former are the *saptamamaarikas* and for the latter are the village colloquial goddesses like *gangaaramaa*, etc.

Actually what it means is that both the benevolent and malevolent powers are parts of the same *Rudra*. Goddesses may stand for these powers—good and bad. These words may even be interpreted as referring to women of benevolent properties.

नमो गृत्सेभ्यो गृत्पतिभ्यश्च वो नमः

*Namo griseebhyo gritsapatibhyascha vo namah.* —3

"Obeisance to you who yield to temptations ; to you too who withstand temptations, obeisance".

*Grusa* : 'temptations', 'yielding to pleasure-giving desires'.

There are those who yield to temptations and those that do not. By the inclusion of these two categories, all living entities have been covered. It may also be that *grusebhyah* stands for the 'senses' and the 'mind', which yield, whereas *grisapati* is the 'will' the *viśva*, which controls the mind and senses. This then will be an allusion to the same *Katha mantra* again, referred to earlier.

नमो व्रातेभ्यो व्रातपतिभ्यश्च नमः

*Namo Vraatebhyo Vraatapatibhyascha vo namah.* —4

"Obeisance to you, the crowds ; to you, too, who control the crowds, obeisance".

*Vaata* : *Vriyate* its *Vraatah* : 'gathered', 'collected together'.

नमो गणेश्यो गणपतिभ्यश्च नमः

*Namo ganeshyō gūṇapatibhyascha vo namah.* —5

"Obeisance to you, *ganās*, to you too, the Lords of *ganās*, obeisance"

*Ganah* : a variety of celestial persons : *gana* is also 'crowd'.

नमो विरूपेभ्यो विश्वरूपेभ्यश्च नमः

*Namo vīroopēbhyo vīśvarūpabhyascha vo namah.* —6

"Obeisance to you who are ugly ; to you too, who have all forms of the world, obeisance".

*Viroopa* : 'ugly', 'unusual form'.

*Sha* has a third frontal eye which makes Him ugly. The word is applied to all ugly and deformed existences. Actually the third eye situated on the forehead is *jñāna netra*. Whereas the normal two eyes see the relative world of good and bad, the middle eye ignores this differential perception and sees only the Reality, the Absolute.

*Viśvarūpah* : 'one whose form is the universe'. In this case it is applicable to the universal *Rudra* and then it would have been used as a singular-*Viśvarūpaaya*. Since the plural word is used, it should be interpreted as those 'who form all varieties of forms seen in the universe'. This then gives the idea of the *Purushasookta* : *Sahasraśeersha puruṣah* : 'Thousands of heads for

this Being'. *Viśvaṇ*, 'Universe', is the commencing word in *Viśva-mūṣaśraṇṇāma*

नमो महद्भ्यः क्षुल्लकेभ्यश्च यो नमः

*Namo mahadbhyaḥ Kṣullakebhyaśchā yo namaḥ.* —7

"Obeisance to you, great personages ; to you, too, who are mean, obeisance".

<sup>1</sup> *Mahadbhyaḥ* : 'Those great personages, who do not feel elated by possessing the eight powers or by whose deeds the Lord is pleased'. The other interpretation of a 'great man' is 'one who does not get agitated on others' account' and 'who does not agitate others'. This interpretation will be in consonance with *Yasmaan na vijate loka, lokān na divjate cha jah*. (*Gīta*).

*Kṣullakebhyaḥ*, 'those people who want to hurt others'.

Simpler meanings may be 'the great' and 'the mean'. The entire humanity is covered. 'To those who don't hurt others and to those who hurt others'.

नमो रथिभ्योऽरथेभ्यश्च यो नमः

*Namo rathibhyo arathebhyaśchā yo namaḥ.* —8

"Obeisance to you with chariots ; to you too, who have no chariots, obeisance".

*Ratha* : 'a chariot', 'a cart', a car', 'a conveyance'. *Rathebhyaḥ* : 'to those who own chariot's, *Arathebhyaḥ* : 'rathaah jesham na santī te arathaah ; 'those who have no chariots.'

Again all individuals are covered.

नमो रथेभ्य रथपतिभ्यश्च यो नमः

*Namo rathebhyaḥ rathapatibhyaśchā yo namaḥ ;* 9

"Obeisance to you, the chariots, to you too, who are the masters of the chariots, obeisance."

*Ratha - ramante atra iti rathah* : 'enjoy in this,' hence *rathah*. Going back to the same allusion of the *Katha*, our bodies are the *rathas*, because with the help of the bodies we (the *jeevas*) enjoy. 'Ratha' is also thus the *Kshetra* where in the *Kshetrajña* sports (*Ratha* is a vehicle for enjoyment). 'Rathih' includes the senses and the mind along with the physical body. *Rathin* is the owner.

When the life Principle and the natural body are together, enjoyment (or suffering) is possible. *Purshah rakrtasthoh! bhunkte visyabhuk avyayah* says the *Gita*. *Rathas* are 'chariots' 'conveyances' 'cars' etc., and also 'the bodies' or 'the senses' in the *Vedaantic* sense.

With this interpretation we can rewrite the two *mantras* (8 & 9) thus : "Obeisance to the embodied *jeevas*, to those which are not embodied obeisance. Obeisance to the bodies and obeisance to the Lords thereof".

*Ratha* can be taken as 'sense organs' too. 'With the help of this, one enjoys' : *ramaati anena iti*. So one word '*ratha*' can be the 'body', the other word *ratha* can be 'senses'. The *rathapati* will then be the 'will' the *Vijnaana*.

But the very simplest interpretation alone was given because, here, there is only a normal worldly classification of beings.

नमः सेनाभ्यः सेनानिभ्यश्च यो नमः

*Namassenaabhyassenaanibhyascha vo namah*, —10

"Obeisance to you, the armies; to you, too, the Commanders of the armies, obeisance".

*Sena* : *inena, prabhuna, saha varate iti sena*: 'that which is with the king' 'an army'.

१. - *Sena* can *vedaantically* be the collection of senses and *senani* then is their master, *Vijanaana*, the will.

नमः क्षत्रिभ्यस्तुहिरुभ्यश्च यो नमः

*Namash kshatrubhyasangrahetru bhyascha vo namah* —11

"Obeisance to you who can even make us forget horses; to you too, who hold reigns, obeisance".

Actually it refers to horses and to those holding the reigns. But this will be a repetition of *asvebhyoanapainibhyascha vonamah* : (III-13) Thus *Kshatrubhyah* may be those who are like horses. In *tarka sastra* a horse is one which has horseness.

नमः स्तम्भभ्यो रथकारेभ्यश्च यो नमः

*Namastakshabhyo rathakaarebhyascha vo namah* —12

"Obeisance to you, carpenters; to you, too, who make chariots, obeisance".

नम कुलोत्तिभ्य कर्मारेभ्यश्च वो नम

*Na nah Kul'utibhyah karmarebhyascha vo namah* —13

"Obeisance to you, potters, to you too blacksmiths, obeisance,"

नम पुच्छिज्जट्टेभ्यो निषादेभ्यश्च वो नम.

*Namah punjishtebhyo nishadebhyascha vo namah* —13

Obeisance to you who kill bird groups, to you, two, who fish obeisance

नम हृषिकृदभ्यो धन्वाक्रिदभ्यश्च वो नम

*Namashukridbhyo dhanvakridbhyascha vo namah* —15

"Obeisance to you who make arrows to you too, who make bows, obeisance"

नमो मृगयुभ्य इतिभ्यश्च वा नम

*Namo mrigayubhyassantibhyascha vo namah* —16

Obeisance to you, who do animal hunting; to you, too, who lead dogs obeisance "

नम इवभ्य इवपतिभ्यश्च वो नम

*Namassabhyah ivapathibhyascha vo namah* —17

"Obeisance to you, dogs, to you too, who own dogs, obeisance"

Thus ends the fourth *anugala*

# Fifth

## Namaka Anuvaka

With the fourth section, was finished the *ubhayanamaskara* usage—i.e. (*namah* at both ends). *Anyatanamaskara yajur mantras*, with *namah* only at the beginning, begin.

Also, so far there was *vah*, 'you', in each *mantra*. They were *pratyaksha mantras* "direct addresses to the Lord." From now on the *mantras* are indirect addresses to the Lord—*Paroksha mantras*.

नमो भवाय च रुद्राय च

*Namo bhavaaya cha rudraaya cha*

—[

"Obeisance to the Bhava and to the Rudra,"

**Bhava** : It is a very commonly used word for Siva and the word may be derived in several ways. *Bhooabhav* : 'to exist'. *Bhavaati sarvam asmaaditi* : 'everything comes out of Him' : i.e. the creator. *Bhavaati sarvam anena iti* : 'everything exists because of Him' i.e. the sustainer. These remind one of the *Taittiriya mantra* : *yato vaa imaani bhootani jaayante, yena jayanta jeehanti, yat prajantybhutsamvisanti* "from whom all these beings are born, by whom all the born ones are sustained and into whom they enter on death". Out of these the first two are covered by the interpretations given above of *Bhavaah*. The third is covered by the next word : *Rudraaya cha*, 'the cataclysm'. He is the source, sustainer and the destination of all living entities.

*Bhavaah* is also *sarvaih bhajayte iti, bhavaah* : 'He is honoured by all' or 'He is meditated upon by every one'.

In the *Gita* the Lord says he is the *prabhavaah* (*Prabhavaachasmi*. *Rudra* : This word was extensively annotated earlier.

नमः शर्वाय च वसुपतये च

*Namassarvaya cha vasupataye cha*

—2

‘Obeisance to the Destroyer and also to the Lord of beasts’

*Sarvah Srimaati paapam iti sarvah* ‘destroys sin’, hence *sarvah Srimaati avidyaam* ‘destroys ignorance’, hence *sarvah Srimaati ahamitaam* ‘destroys I—ness’ ‘Destroys all evil tendencies’ ‘Destroys all internal mental agitations’ In a simple way, *pralaye srimaati jantaam* ‘destroys all beings during the *pralaya* the Deluge’.

*Pasupatih Pasoonam janaanaam patih* ‘Lord of animals’ the *jeenas* The man has to have the knowledge that he is him self the Rudra, the universal Those that dont have this special knowledge and believe that they are all individual ‘I’s are animals *Patih* is *traata*, ‘the protector’ *Rudra* gives them the real knowledge of the Universalness of Existence and protects them from bondage and cycles of births and deaths Hence, *Pasupatih*

नमो नीलग्रीवाय च शितिकण्ठाय च

*Namo neelagreetaaya cha Sitikanthaya cha—*

3

‘Obeisance to Him with the blue spot on neck and to Him with white neck’.

*Sita* is very fair Hence his neck is fair *Siti* (White) *Kan thah* (neck) But on the centre there is a small blue spot *neela greeta*

नमः वपुर्धने च व्युप्तकेशाय च

*Namah lapardire cha vyuptakesaaya cha*

—4

‘Obeisance to Him with matted hair, and to Him with close cut hair’

नमः सहस्रनासाय च शतपादने च

*Namassahasraakshaaye cha shata-dhanane cha*

—5

‘Obeisance to Him with thousands of eyes, and, to Him with hundreds of bows’

*Sahasraakshah* : 'all the eyes are His'. *Sahasraacersha prishah sahakraakshah sahasrapaat* : 'The Being has thousands of heads, eyes and legs' says *Purushasookta*. There is another interpretation for *Sahasraksha* : 'several eyes'. The body can perceive all over, be it touch or prick. It is as if several thousands of eyes were literally spread all over the body.

*Satadhanvan* : 'all who wear bows' are Rudras. Refer to *Sateshudhi* : 'hundreds of arrow-cases'.

नमो गिरिधाय च शिविविष्टाय च

*Namogirisaya cha shivivishtaaya cha*

—6

"Obeisance to Him on the hill and to Him who is Vishnu".

*Girish* : *Girau* 'on the hill' 'in the world' *Sete* . 'rests'. Mythologically, *Rudra*'s abode is Mount Kailas near *Manasarovar*. He rests on *Kailas*, therefore he is *Girisah*. Again he is in the 'word' i.e. the 'Vedas'. He is known through the *Upanishadic* words. Hence also *Girisah*.

*Sipi vishoh* : *Sipi* is ray. *Sipayah rasmayah, tetsu pratistihah* *Sipivishtaah* : 'present in the rays'—'the sun'. Again *yajnovat Vishnuh pasavassipih* . *Sipi* is an animal, present in it is the Lord, *Kshetragna* : *Kshetrajnam chaapi maam viddhi sarva kshetreshu bhavarata* : 'know me to be the one *Kshetrajna* present in all the bodies' *Tatsrishtaa ta deva aunpravisat* . 'having created it, He entered it'. He who enters everything is *Vishnu* . *Vasat sarvam iti vishnuh* . He being the supporter of all created entities is in all of them.

नमो मीदुष्टमाय धेयुमते च

*Namo meedhushtamaaya cha ishumate cha*

7

"Obeisance to Him who shows all fulfillments, and, to Him with arrows".

He is the fulfiller of all our desires. *Poornah poorayitaa* : 'He is everything and he fills our actions to success' says *Vishnusahasranama*. One puts in an effort and one gets the desired result. That which connects an action to its result, putting the same figuratively, that which leads actions to success, Or, that which crowns the action with success is He. He is thus a *meedhushtama*

*Fifth Namaka—Anuvaka*

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His tools for this purpose are his arrows    He is *ishumaan*  
(*Ishu* arrow)

नमो ह्रस्वाय च वामनाय च

*Namohrasaaya cha vaamaraaya cha* —8

‘Obeisance to Him who is short, and, to Him who is dwarf’

नमो बृहते च वर्योदते च

*Namo brihate cha varsheeyate cha* —9

‘Obeisance to Him who is physically large, and, to Him who showers good results’.

*Brihate* ‘large—He is larger than the largest—*mahato mah*  
*eejan* *Varsheeyate*—‘He who rains good results’

नमो वृद्धाय च समुद्धते च

*Namo Vriddhaaya cha samurdhane cha* —10

“Obeisance to Him who is oldest, and, to Him who is praised’

*Vriddhah* He is older than the oldest because He was existent even before creation See *agriyaaya cha Samirdhane cha* ‘Praised by vedas’, ‘Praised by people’, ‘He who makes his devotees great’.

नमो अग्रिमाय च प्रथमाय च

*Namo agriyaaya cha prathamaaya cha* —11

Obeisance to Him who existed before, and to Him who was the first’

*Agriyah* *Tadeva saumya idam agra aseei* ‘That alone, dear one, existed before (creation)’ He was present earlier *agre* Creation occurred later Hence *agriyah*

‘*Prathamah* ‘First’, ‘Most important’, ‘Leader’, ‘Fundamental’ He is fundamental in all existence ‘Pr mordial’, ‘Most undifferentiated

नम आसवे चाजिराय च

*Nama aasave chaajiraaya cha* —12

"Obeisance to Him who is fast, and, to Him who moves all the time".

*Aasu* : 'fast', 'He is here and at the same time there'; 'faster than the fastest'. This is indicated in the *Isa*'s classical stanza. 'Taddoore, Tadantike' : 'He is far and at the same time close'. 'He moves without physically moving'. *Tadejati tannajati*

नमः शीघ्रियाय च शोभ्याय च

*Namasteeghrityaya cha Seebhyayh cha* —13

"Obeisance to Him who is fastest, and, to Him who is in the running water".

*Seebhyah* ; *Seebha* is 'flowing water', *seebhya* is what all is contained in the running water—the water, the air-bubbles, the fish, the insects, the leaves and the flowing dust etc.

From now on, one gets several newly coined words ending in 'ya' indicating 'all the contents, living and non-living objects'. The next two *mantras* illustrate this.

नम ऊर्म्याय चावसान्याय च

*Nama oormyaya chaavasanyaya cha* —14

"Obeisance to Him who is the content of the wave, and, to Him who is the content of the still water"

नमः स्रोतस्याय च द्वीपाय च

*Namassrotasyaya cha deepyaya cha* —15

"Obeisance to Him contained in flowing water, and, to Him contained in the islands".

## Sixth

### Namaka Anuvaka

नमो ज्येष्ठाय च कनिष्ठाय च

*Namo jyeshtaaya cha kanishthaaya cha* —1

‘Obeisance to him who is the eldest, and, to Him who is the youngest’

It applies in the family, in the society, and elsewhere *Jyeshtaaya* can also be one who is ‘most prominent’, but coupled with *Kanishthaaya cā*, the word can only mean ‘eldest’.

नम पूर्वजाय चापरजाय च

*Namah poorajaya cha aparajaya cha* —2

‘Obeisance to Him born earlier, and, to Him born later’

*Pooraja* and *aparaja* are sometimes explained as existent before creation and after destruction. The *Katha* says *yadeveha tadeva mutra, yadamutra tadereha* ‘Whatever is here was there and whatever was there is here’ But the suffix ‘ja’ would suggest some thing ‘born’ Hence the fair interpretation is ‘earlier-born’ and ‘later born’

नमो मध्यमाय चापगल्भाय च

*Namo madhyamaaya cha apagalbbhaaya cha* —3

‘Obeisance to Him born in between, and, to Him, the innocent child’.

‘First born’ and ‘last born’ were covered in the earlier mantra. Now the middle borns are also covered

*Apagalbhaya* for ‘the innocent child’.

नमो जघन्याय च बुधिन्याय च

*Namo jaghamyaa cha budhinyaa cha* —4

'Obeisance to Him born from between the thighs,  
and, to Him born from the roots'

Again the usage of suffix *ja* is coming *Budhinja* will include  
'all plants coming from roots'

नमो सोभ्याय च प्रतिशर्याय च

*Namassobhyaaya cha pratisaryaaya cha* —5

'Obeisance to Him suffering from merit and sin,  
and to Him who wears a vow bracelet in the functions

*Sobhya* — *Ublabhyaan punyapaabhyaan Saha yartate na  
sobhah Tatra bluvah Sobhyah* 'one who stays in the world  
of merit and demerit a human being, one who is contained in it is  
*Sobhya*

*Pratisarya* '*Pratisara*' is a vow bracelet worn at commence-  
ment of religious functions—*Kankana* One who wears it, and,  
that which is contained in that one

नमो याम्याय च क्षम्याय च

*Namo yaamyaya cha kshemyaya cha* —6

'Obeisance to Him who is the content of *yama*  
the god of Death and to Him contained in the welfare

*Yaamya* *yama* is the God of Death *Yaamya* the total con-  
tent of that *yama* It may be that all the physiopathological  
processes leading to cessation of life are included in this word  
*yaamaya*

*Kshemya* *Kshema* is 'true welfare', 'true protection' It also  
stands for *aatmajyana* which indeed is the only true protection  
and which alone leads to *abhaya*, 'fearlessness' *Kshemaya* is the  
content of that true protection of that knowledge of Self *Rudra*  
is the content of true knowledge *Jnaanam, jneyam and jnaagam  
jam* Knowing that which is being known and that which is  
attained by Knowledge What is attained by Self knowledge is  
knowledge itself which is also the self Hence *Kshemya*

नम उर्वराय च खल्याय च

*Nama urvarya cha khalaya cha*

—7

'Obeisance to Him, the contents of the fields full of crops and to Him contained in the pounding site'

*Urvarya* *Urrara* is the 'field full of crops'. *Urvarya* is the content of it—not merely the plants, not merely the grain But also the manured site, weeds, water etc

*Khalya* *Khala* is the 'pounding site', where the grain is pounded out of the harvested crop *Khalya* is whatever is contained therein the grain, the hay, the bulls, the workers, the earth etc

नम श्लोक्याय चावासान्याय च

*Namasslokya cha avasaanya cha*

—8

*Slokya* *Sloka* is a 'sanskrit verse', a 'Vedic hymn All *vedic* hymns describe Him He is the content of these *slokas*, hence *slokya*

*Avasaanya* *avasaana* is 'the end', 'the conclusion' The word stands for the content of all *Upanishads* *Avasaanya* is He who is the content of all *Upanishads* The true concept of the Divine Entity is exhaustingly given in the *Upanishads* *Lalitha* is described as *Sarvopanishad udgusthaa* : 'extolled in all the *Upanishads* The content of the conclusion is thus the Divine itself

नमो वान्याय च कक्षाय च

*Namo vanyaya cha kakshaya cha*

—9

'Obeisance to Him contained in the words, and, to Him in the plants without stems'.

*Kaksha* is any plant without trunk Creepers, shrubs etc

*Vanya* not merely the 'trees' but 'all that is contained in the woods' *Vana* is also 'water'—*vanya* then being 'all that is contained in the water'

नम श्रवाय च प्रतिश्रवाय च

*Namassrava cha pratishrava cha*

—10

'Obeisance to Him contained in the sound, and, to Him contained in the echo'.

Out of all sensory functions, hearing is next only to seeing—*drisyate srooyatepi vaa*. In *vedaanta* it stands for all receptive functions. But here *srava* and *pratisrava* do not stand for them. Literal meanings 'sound' and its 'echo', not the *vedaantic* meaning of meaning of sensory perceptions, should betaken.

नम आशुप्रेक्षाय चाशुरशाय च

*Nama asu heyaaya cha asurathaaya cha* —11

"Obeisance to Him in the fast moving armies, and, to Him in the cavalry units."

नमः दुराय चावभिन्दते च

*Namasooraaya cha avabhindate cha* —12

"Obeisance to Him, the hero, and, to Him, the killer of the enemy members".

नमो वर्मिले च वरवर्धने च

*Namo varmine cha Varavardhane cha* —13

"Obeisance to Him with armour, and, to Him with a good house".

नमो बलिम्बे च कवचिने च

*Namo balmune cha kavachine cha* —14

"Obeisance to Him with head-armour, and, to Him with body armour".

नमः श्रुताय च श्रुतसेनाय च

*Namssritaaya cha sritasenaaya cha* —15

"Obeisance to Him who is well renowned, and, to Him whose armies are renowned."

*Sritah* : 'well-heard', 'widely-heard', 'heard in the *Vedas*, Each piece in the *Vedas* is called a *sriti*.

## Seventh

### Namaka-Anuvaka

नमो दुन्दुभ्याय चाहनयाय च

*Namo dindubhyaya cha ahanayaya cha* —1

Obeisance to Him contained in the drum and to Him contained in the drum beating stick

The mechanism of sound production from drum is included as the *Rudra* the drum and the stick are also *Rudras*

*Ahananah ahanete anena iti* beaten with this 'Aahananya  
'all that is contained in that stick

नमो धृश्रुवे च प्रमृशाय

*Namo dhrishnave cha pramsrisaaya cha* —2

'Obeisance to Him who does not flee from a battle and to Him who spies'

*Pramrisaaya* One who searches extensively for information a spy or one who earnestly searches a sincere seeker

*Dhrishnave* One who is competent to protect the Lord or 'one who is excessively courageous', most capable of protecting the seekers'

Another translation is—

'Obeisance to to the Protector and to the seeker

नमो दूताय च प्रहिताय च

*Namo doo aaya cha prahitaya cha* —3

'Obeisance to Him the informant and to Him who is the messenger

*Dataaya* One who collects information for the king'

*Prahutaaya* One who is sent as a messenger by the king  
'a messenger'

नमो निषङ्गिणे चैवधुषिण्ये च

*Namo nishangine chai ch'udhumate cha* —4

'Obeisance to Him with the sword, and to him with the arrow case'

नमस्तीक्ष्णशरवे चायुधिने च

*Namasteekshnesave cha aayudhine cha* —5

'Obeisance to Him with a sharp arrow, and, to Him with a weapon

All these are meant as normally meaning colloquial words. But special interpretation can be placed over them. All *Rudra's* weapons are meant for the annihilation of the ego (*I ness*) and the internal evil tendencies (*antassa ra ah*). But taking the general trend in these sections, only ordinary people are meant here, for the *Risi* means to say that all ordinary and even man-beings are *Rudras*. There is no objection here on the ground of reputation

नम स्वायुधाय च सुधामने च

*Namassvayudhaaya cha sudhamane cha* —6

Obeisance to Him with an auspicious weapon (*Trisool*), and, to him with an auspicious bow (*Pinaaka*)'

नमः स्रष्टाया च पथ्याय च

*Namassrityaya cha pathyaya cha* —7

'Obeisance, to Him using the foot path and, to Him using high roads. *Sritya* and *pathya* are people using the foot path and the high road respectively

नमः काट्याय च नोप्याय च

*Namah kaatyaya cha neepyaaya cha* —8

'Obeisance to Him in the brooks and, to Him in the hill streams .



*Kaatya* : 'Those in the brooks with little water-flow.'

*Nreengya* 'Those in the full streams with rapidly flowing water.' *Kata* is also 'woman's buttock'.

नमः सूद्याय च सरस्याय च

*Namassoodyaaya cha Sarasyaaya cha* ; —9

"Obeisance to Him contained in the mire, and, to Him contained in the lake".

*Sooda* is 'mire,' marshy areas as per Sayana. *Sooda* is 'dhal,' and a 'cook'. Literally *Sooda humshyaam* : 'anything that burts'. When used as 'dhal' and 'cook', it stands for those that destroy the hunger.

नमो नाद्याय च वैशन्ताय च

*Namo naadyaya cha vaisantaaya cha* ; —10

"Obeisance to Him contained in the river, and, to Him contained in the tank".

*Vaisanta* is a tank, much smaller in size than *saras*, a lake

नमः कूप्याय चावत्याय च

*Namahi koopyaaya chaavatyaa a cha* ; —11

"Obeisance to Him contained in the well, and, to Him contained in the low-lying land".

*Koopa* is well and *avata* is low-lying area.

*Avāṇas* are openings in the earth in which snakes etc. hide. *Avati sarpaadikam iti avatah Aavatya* are things contained in these openings—*Avata* is 'low-lying land' as per Sayana.

नमो वर्ष्याय चावर्ष्याय च

*Namo varshyaaya chaavarshyaayaaya cha* ; — 2

"Obeisance to Him contained in the water coming as rain, and, to Him contained in the water coming from sources other than rain".

This type of dividing 'rain' and 'other-than rain' by using the prefix 'a' covers the entire water content of the Universe.

*Varsha* 'rain', 'country', 'year' *Varshya*. 'Things contained in any of these'.

नमो मेघाय च विद्युत्याय च

*Namy meghaaya cha vidyutyaaya cha :* —13

"Obeisance to Him contained in the cloud, and, to Him contained the lighting".

*Megha* ; *mahati iti meghah*, *nilha sanchane* 'showers' -hence a 'cloud'.

नम इन्द्रियाय चातप्याय च

*Nama eedhriyaaya cha atapyaya cha :* —14

"Obeisance to Him contained in the clear cloud, and, to Him contained in the rain during the sun".

*Aatapa* is sunlight and *aatapyaya* is really 'anything contained in the sunlight', but it has been explained as the rain with sun on follow ing *Sayana Madhavachaarya*.

नमो वाताय च रश्मियाय च

*Namo vaataya cha reshmiyaaya cha :* —15

"Obeisance to Him contained in the wind, and, to Him contained in the fierce downpour causing the, Deluge". *Vaata* : 'wind,' *vaatl* : 'breezes'

*Reshmi* : *Rishyanti bhutaani-atra* 'the created entities are ruined therein', 'the deluge'.

नमो वास्तव्याय च वास्तुष्याय च

*Nam vaas tavyaaya cha vastuphaaya cha .* —16

"Obeisance to Him in the Truth, and, to Him contained in the building site".

# Eighth

## Namaka—Anuvaka

This is the most important section because the Central Mantra of the Yajurveda forms the eleventh *mantra* of this *anuvaka*

नम सोमाय च रुद्राय च

*Nniassomaaaya cha rudraaya cha*

—1

Obeisance to Him, with consort *uma* and to Him,  
the *Rudra* .

*Soma* *Soote amritam* it gives nectar—hence *Soma* applied to moon or, to *Rudra* who is present in the *Somayaga* *Sajana* interprets *soma* as *sahaua* 'with *Uma*, the consort of *Sia*' *Somaaaya* for the *Rudra* along with the consort *Uma* or who grants nectar or immortality (*soote amritatam*) A knowledge of the Absolute *Rudra* gives one the *amritatam* or the Immortality

*Rudra* This word was extensively explained earlier in the introduction

नमस्ताम्राय चारुणाय च

*Namastamraaya chaarunaaya cha*

—2

'Obeisance to Him who is coppery red and, to  
Him who is bright red "

*Tamra* is coppery red The rising sun and the setting sun *Tamra* is also *rajas Raaga* 'attachment' *Tamra* here then is either the 'rising sun', or setting sun' or 'the very active' or the 'very affectionate Being'

*Aruna* 'bright red Either it is applicable to sun or to the *Rajasic* state clearing up (Refer to the notes under I—7 *asau yastamro aruna uta babhrssumangalah*) Here is in this set an evolution of the self unto the Universal *Rudra* *ijarti* (attains goes)

*all arunan (arti) manasam* goes to the mind, very pleasant Thus *Arunah* is 'one who is very pleasing'

नमः शङ्कराय च पशुपतये च

*Namassangaaya cha pasupataye cha* —3

'Obeisance to Him the giver of happiness and to Him, the Lord of beasts"

*Sanga Sam Sukham gamayati* 'makes one attain happiness'  
*Pasupatih* is 'one who is the saviour of all of us, animals, stuck with 'ego', the 'I-ness'

नमः उग्राय च भीमाय च

*Nama ugraaya cha bheemaaya cha* —3

'Obeisance to Him, who is full of wrath and to Him who is fierce

*Ugra Raudrant* the Ugram 'full of wrath' He is full of wrath and punishes evil doers, He punishes all ego struck arrogant people He punishes the ego sence mercilessly

*Bheema Bibhete asmat iti* —5

*Bheemah* frightened of Him hence *Bheema* The *Rudra* with all His weapons wandering in the cemeteries is a very frightening sight Mythologically *Rudra* is full of *raudram*—ferociousness

The physical and mental diseases are frightened of Him They flee Hence He is *ugra* and *Bheema* All *taamasic* and *raajasic* temptations flee away when He rises in the bosom

The *Katha* mantra says *Bhishaa asmaat ud'at* the sun *Soorjah* perhaps this give better interpretation out of fear of Him the sun rises All elements function under His Command out of fear for Him as it were

नमो अग्नेय्याय च दूरेव्याय च

*Namo agneyaaya cha doorevadaaya cha* —5

'Obeisance to Him, the killing in front, and to Him the Killing at distance",

*Namaka—Arunaka*

—63

*Vadha* is 'killing'—not the killer. *Agresadha* means 'direct, killing' as by sword or a bow or a gun. *Dooresadha* is 'indirect killing as by disease famine, adverse environments. Wherever 'killing' occurs either by a weapon or by a disease it is Rudra. *Mṛtyu*, from *mṛjate*, is dying. This is also *Rudra*—as witnessed at the end of the eleventh *namaka* : *mṛtyave sataha* - 'offering to Death, the Rudra,

As is mentioned in the introduction, the *Rudra* more specifically stands for nemesis in a very narrow sense as much as *Brahma* is the creator and *Vishnu* the sustainer.

*Soyana* as well as *Bhatta Bhaskara* interpret *vadha* as the killer. This is not correct as killers are coming in the next mantra.

नमो हन्त्रे च हनीषसे च

*Namo hantre cha haneeyase cha*

—6

"Obeisance to Him who kills and to, Him who kills in large numbers".

*Hantre* : 'for the killer' The real killer is not the so called murderer or the disease. The real killer is the Divine Itself *Krishna* says in the *Gita* : 'Indeed all these were killed much earlier by me': *majāhete nihataah pooram eva*.

*Haneeyase* : killing widely.

The difference is thus whereas the first word indicates individual deaths, the second indicates death of a crowd of beings—as in war, pestilence, famine, or earthquake. In both these types the killer is the *Rudra* Himself.

नमो वृक्षेभ्यो हरिकेशेभ्यः

*Namo Vrikshēbhya harikēśēbhyaḥ*

—7

"Obeisance to the trees with green leaves"

*Vrikshah* : *Vṛtschate*, *chidyate*, *iti Vrikshah* : 'liable to perish' *Vriksha* may thus mean a 'tree' or the 'world of objects'. The world of pleasure and pain. It is a classical way to describe *samsaara*, the world, as an *asvattha* tree. Ultimately this world perishes—hence the entire world of objects, beings, pleasures and sufferings is also *Vriksha*. The Universe does not perish, being

the very Lord, it is the world of beings and objects as we see at a given time that perishes. (Refer to notes on II—II : *namo Vri-kshebhya harikesbhya*)

This and the following mantra have reference to only one word.

नमस्ताराय

*Namastaraaya*

—8

"Obeisance to Him, the Saviour"

*Taaraa* : *taarayati* *iti taaraais taarakah* ; 'takes one across the ocean of *samsaara*, floats one across to the other shore'. *Mantras* are *taarakas*. They help us to cross our ocean of troubles, the ocean of Ego.

*Taaraa* is also absolute blemishlessness, absolute purity of a pearl, *mukta suddha*.

"Obeisance to Him, who is absolutely blemishless"

नमश्शम्वे च मयोभवे च

*Namassambhave cha mayobhave cha*

—9

"Obeisance to Him, the source of happiness here, and to Him, maker of happiness there.

*Sambhavaah* : *Sam, Sukham bhavati asmaad* happiness comes out of Him—*Siva*, 'Brahma and Vishnu, *Sambhur brahama tritochane* (*Amara*). *Vishnaavapi Sambhusabalah* (*Chandra*) *Rudra* is also used in place of *vishnu*. *Mayobhavaah* : *Mayah bhavati asmaaditi*. *Mayah* is also happiness. (*Mayati gacchati* flees) *Mayah* is 'other world' happiness' and *sam* is this world's happiness.

नम शंकराय च मयस्कराय च

*Namassankaraaya cha mayaskaraaya cha*

—10

"Obeisance to Him the maker of happiness and to Him the maker of mental happiness".

नम शिवाय च शिवतराय च

*Namassivaaya cha sivataraaya cha*

—11

*Eight th Namaaka--Aumaka*

63

"Obeisance to Him : the Pure state of Consciousness and to Him more auspicious than that."

*Om N amassivaya* This is the cardinal *mantra* of supreme importance, and is known as the *Panchakshari*, five lettered one, *Na Ma ssi va ya Sva* : This word has a profound depth of meaning. It does not merely indicate Lord *Siva*. It is essentially a state of Joy filled with disturbance-less consciousness. Two sets of interpretations are possible and are given below :

I. (i) *Saanyati manah asmin iti* : 'The mind dissolves in Him, this state'.

(2) *Saanyanti paapaani asminni* : 'The agitations (sins), disappear in Him, this state.'

(3) *Saanyanti dukkhaani* : 'the tribulations-mental agitations quieten in Him, or, in this state.

It is not necessary to interpret *Sva* as a Lord, or Man or a woman. *Sva* is really a state called in *Vedaanta* as the *Tureeya*, the the Ultimate, where the conception in terms of subject, object, verb called *Triputi*, disappear. In the ordinary world there is a *doer*, doing and a deed. This is the relative state of beings in the world. In the *Tureeya* state—neither subject, nor object, nor action exist, there is only one mass of Consciousness—*Prajnaana ghana*—which is characterized by joy—*Aanaanda* experience. In this *Aananda* of the Ultimate state, Sublime Consciousness, all relative perceptions causing pain and pleasure disappear. Only an absolute experience of joy persists. There is no mind or its perceptions in this state. Thus there are no agitations, This is the state of Peace.

(4) *Saanyati ahamta asmin iti* : the I—sense dissolves in this state of object-less cognition of the *tureeya*, ultimate, state.

II. (1) *Serate Sajjanamanassu asmin iti* : 'the minds of the good people rest in this state of Peace

(2) *Sajjanamanassu serate iti* : He rests in the mind of good people.

*Svam Kalyaanam*—auspiciousness.

*Tadyogaaditi* : 'being associated with auspiciousness—Hence *Sva* : *Sva* is auspiciousness itself.

Reading all these interpretations one should conceive *Rudra* or *Sva* as the state of sublime pure Consciousness wherein there is untainted Bliss. *Sva* is auspicious without any taint of misery. This is the state described During meditation one attains this state.

*Satyam Shyam Sundaram* are the three 'attributes' of the really attributeless state of the Divine Existence

*Snatarah* 'more than *sna*, in other words the very highest. It is something like better than the best. This type of giving better than the best is illustrated again in *Poornam cha me poornataram cha me* everything. The *Gita* says *jam labdhva cha aparam laabham manjate naadhikam tatuh* having attained that state no other state is considered happier thereafter. This is the real *snatarah* more than auspicious state

नमस्तीर्थाय च कूपाय च

*Namasteerthaya cha koolaya cha* —12

Obeisance to Him present in the sacred places and to Him present in the shores'

नम पापय वापय च

*Namah paarayaya cha vaarayaya cha* —13

'Obeisance to Him on that bank and to him on this bank'

नम प्रतरणाय चोत्तरणाय च

*Namah prataranaya chottaranaya cha* —14

Obeisance to Him the means for getting rid of sins and to Him the means for total Release

*Pratarana* and *uttarana* must be the two destinations indicated in the *Gita* as the *Dakshina marga* and *uttararamaarga*. By the former one goes to better places and gets better worlds. By the latter one gets a total release from birth death cycle. The former means are *mantrajapa, yaaga* and good deeds. They are indicated by the word *pratarana* where as the knowledge of the Self comprises means for the latter *uttarana*

नम अतारय चालाय च

*Namah ataryaya chaaladyaya cha* —15

'Obeisance to Him getting into rebirths and to Him urging the born once to action



*Aalada* is *jeeva*, the embodied soul. *Aalada* is also heaven  
*Aaladya* is pertaining to *jeeva* or pertaining to heaven

नमः शष्प्याय च केन्याय च

*Namassashphyaya cha phenyaya cha* —16

“Obeisance to Him present in the sacred Kusa  
grass on the river banks and to Him contained in the  
froth of the ripples in the river.”

नमः तिक्त्वाय च प्रवाह्याय च

*Namassikatyaaya cha pravaahyaya cha* —17

“Obeisance to Him in the sands and to Him in the  
running water”.

## Ninth

### Namaka—Anuvaka

नम इरिष्याय च प्रपथ्याय च

*Nama iripaya cha prapathyaaya cha* — 1

“Obeisance to Him present on the barren land and  
to Him present on the path resorted to frequently

नम किड शिलाय च दायणाय च

*Namah kigisilaaya cha, Ashayanaaya cha* — 2

‘Obeisance to Him in the pebble coveredland and,  
to Him in the residential areas’

नम कपरिने च पुस्ततये च

*Namah kapardine cha pulastaye cha* — 3

‘Obeisance to Him with matted hair and to Him  
ever present (before seekers)’

*Pulastu* ‘Ever benevolent, ever present before the seekers’  
Of course He is present everywhere but only those who seek  
Him actually see Him

नमो गोष्ठमाय च गृह्याय च

*Namo goshtyaaya cha grihyaaya cha* — 4

‘Obeisance to Him present in the cowherds and  
to Him present in the houses

नमस्तल्याय च गेह्याय च

*Namasta lpyaya cha gehyaaya cha* — 5

"Obeisance to Him present in the bed, and, to Him in a multistoreyed building".

नम काट्याय च महरेष्टाय च

*Namah Kaatyāya cha mahareṣṭāya cha :* —6

"Obeisance to Him in thorny shrubs, and, to Him in the caves".

नमोः ह्रदस्याय च निषेप्याय च

*Namo hradyāya cha niṣepyāya cha :* —7

"Obeisance to Him in the deep ponds, and, to Him in the snow-water".

नम पद्मसाय च राजस्याय च

*Namah paḍma-sāya cha rājasyāya cha :* —8

"Obeisance to Him in the fine dust, and; to Him in the coarse-dust".

नम शुष्कस्याय च हरित्याय च

*Namassuṣkhyāya cha harityāya cha :* —9

"Obeisance to Him in the dried wood, and, to Him in the green wood".

नमो लोप्याय चोत्प्याय च

*Namo loṇyāya cholaphyāya cha* —10

"Obeisance to Him present in the grass-less lands, and, to Him present in the grass". Ulapa is grass.

नम ऊर्ण्याय च सूर्म्याय च

*Nama urṇyāya cha soornyāya cha :* —11

"Obeisance to Him present in the earth, and, to Him present in the hollow idols".

Urvi is earth

Soormi Sayana says it is *su urini* 'one with good waves'  
Bhatta Bhaskara explains *soormi* 'as 'a hollow idol'.

नमः पर्याय च पर्णशयाम च

*Namah paryaya cha parnatadha) a cha* —12

"Obeisance to Him present in the green leaves and  
to Him present in the heaves of dry leaves".

*Parnasad*, a 'heap of leaves'

नमोऽपगुरमाणाय चाभिघ्नते च

*Namopaguramaana) a chaabhighnate cha* —13

"Obeisance to Him with weapons in hands, and,  
to Him actually striking"

नम आक्षिपते च प्रक्षिपते च

*Namaa akkhidate cha prakhidate cha* . —14

'Obeisance to Him who troubles, and, to Him who  
torments".

*Khija, Keda* to 'trouble'. *Prakhidate cha* is to 'one who  
excessively torments'.

नमो य किंकिरेभ्यो देवाना हृदयेभ्य

*Namo yah kinkikebhya devaanaagm hridayebhya cha* —15

"Obeisance to You, the distributors of Grace, to  
and You, the very hearts of Gods"

*Kinkebhya* 'To those who distribute'

*Yah* 'You' *Rudras*, This and the succeeding four mantras  
are direct addresses to the *Rudra Pratyakshamantras*

नमो विक्षेणकेभ्य.

*Namo vikseenakebhya ha* —16

Ninth Namaka—Anunaaka

‘Obeisance to you who do not perish’,

*Ksheena* ‘to decay’ *Viksh-ena* ‘not decaying’ (*Vina Ksheena*) *Rudras* are perishable only as far as the body-complexes are concerned *Jeeas* are non perishable *Jeeas*, the embodied selves are several as we see, though all these together are the one and only one Self. Hence the plural usage - for *Rudras* *Rudra* used in singular number applies to the Self and used in plural, applies to all the manifestations of the same

नमो विचित्रात्मकेभ्यः

*Namo vichitraatkebhyah*

—17

‘Obeisance to you who judge and bestow’

*Vichinvanti* They judge and bestow’

नम आनिहतेभ्यः

*Nama anirhatebhyah*

—18

Obeisance to you who totally remit sins’

*Anirhatebhyah* is ‘to those who remit sin’ (*Sajana*) and also (to those who hunt only to meet the ends of justice’, as the hang man of the king (*Bhatta Bhaskara*))

नम आमीयतेभ्यः

*Nama ameeyatkebhyah*

—19

‘Obeisance to you the physical forms’

*Ameeyatebhyah*, ‘To those who manifest physically’ ‘to those who manifest everywhere’, ‘to those who punish’

# Tenth

## Namaka-Anuvaaka

द्रापे अन्धसप्तते दारिद्र्योत्तलोहित ।

एषा पुरुषाण्य मेया यशूनां मा भेषांसरो मो एषां किं चनाममत ।

*Draape anjha sapte daridranneela lohita eshaam purushaan-  
naam eshaam pasoonam maabhermaaromoeshaam kincha  
naamaamata!*

—1

“You, who give bad states to sinners, you, a real pauper, and who are bluish at the neck but fair elsewhere, do not scare those, our men, and those, our cattle. Let none of them perish or suffer’

*Drape* ‘O giver of troubles to sinners He punishes the sinners to put them on right lines. Actually he punishes sins, the evil tendencies. *Drape* also can mean ‘O, armoured one’ *drapi* being an armour

*Maabheh* ‘dost scare them’

*Maarah* ‘Let them not suffer’

*Maaanaamamat* ‘let them not be afflicted

या ते रुद्र शिवा तनूशिवा विश्वाहभेषजी ।

शिवा रुद्रस्य भेदजी तया नो मृद जीवसे ।

*Yaate rudra siva tanuossiva vishvaahbheshajee, svaarudrasya  
bheshajee tayaano mrida jeevase*

—2

“O Rudra, whichever there is Thy Form Auspicious, because it is the universal, and, it is the daily medicine (for poverty and disease), it is auspicious also

because it is through that very form that You bless us for longevity'.

*Visaahabheshajee* 'Universal and daily remedy for daily problems of desires and frustrations and of diseases and deprivations'

*Rudraja bheshaj* 'the remedy which destroys the ego', 'the ego destroying remedy of Rudra'

इमां रुद्राय तवसे कर्षादिने क्षयद्वीराय प्रभरामहे मतिम् ।

मया न क्षयसद् द्विपदे चतुस्पदे विश्वं पुष्टं ग्रामे अस्मिन् ग्रामातुरम् ।

*Imaam rudraaya tavase kapardine kshayadveeraaya prabharaamhe matim jatharassamasad dvipade chatushpade visvam pushtam graame asmunnaaturam*

—3

*Jathaa* as, *Sam* happiness, *asat* occurs *nah* to our, *dvipade* men and women, and, *chatushpade* cattle, and, as *pushtam* abundance, and *anaaturam* freedom from calamities *asat* occur, *asmin* in this, *graame* village, *prabharaamahe* we direct *umaam* this, *matim* - thought, to, *tavase* capable, *rudraaya* Rudra, *Kapardine* : who has matted hair, and *Kshayadveeraaya* whose enemies are weakened

"We praise with (our) minds the *Rudra*, who is most proficient in protecting, whose hair is matted and whose enemies are already neutralised, so that our men, women and cattle get happiness and our village is blessed with plenty and freedom from calamities"

*Rudraadhyaayee* *vasedjatra graame* *vaa ragarepi* *vaa*, *na tatra kshutripaasaadyah* *durbhikhaadya* *yo pi cha* 'Where anyone recites *Rudraadhyaaya*, be it in a village or town, there, neither hunger, thirst pestilence nor epidemics afflict

मृदा नो रुद्रो नो मयस्कृदि क्षयद्वीराय नमसा विधेम ते ।

यद्यपि च योश्च मनुरायजे पिता तदश्याम तव रक्षं प्रणीतो ।

*Mridaano rudro tano mayaskridni kshayadveeraaya nama sas vidhema te juccham cha yoscha manuraajje pitaata dasaama tava rudra praneetau*

—4

*Rudra*, O *Rudra*, *mrida* grant happiness here, *nah* to us, *uta* also, *kridhi* make us *majah* happy after our death

*Namasaa vidhema* : offer our obeisance, *te* : to you, *kshayadveeraaya* : with decimated enemies, *yat* : whatever little. *Sam* : happiness, *cha* : and, *yascha* : freedom from suffering, *pitaa* : the creator, *aya* : gave (us), *ta* : that *asyaamah* : we get, *tava* : in your, *praneetau* : affection (to us), *rudra* : O Rudra.

"O Rudra, bless us here with happiness; grant us happiness there. We bow to you who have decimated your enemies. Whatever little happiness and freedom from suffering the creator gave us, it is in the form of your affection (to us), O Rudra".

*Mayah* : 'happiness after death'.

मा नो महान्तमुत मा नो अर्भकं मा न उक्षेप्तमुत मा न उक्षितम् ।  
मा नोऽवधीः वितरं मोत मातरं प्रिया मा नस्तनुषः रुदरीरिषः ।

*Maano mahantamuta mano arbhakam, maana ukshantam uta maana ukshitam; maano avadheeh pitaram mota maataram priyaamaanastanavo rudareerishah.* —5

*Rudra, manavadheeh* : dont destroy, *nah* : our, *mahantam* : leader, *uta* : also, *nah* : our *arbhakam*, infant *maa* . dont (destroy), *nah* our, *ukshantam* : the inseminator, *maa* : dont (destroy) our, *ukshitam* : the foetus, *ma*, dont (destroy), our, *pitaram* . father, *mota* : nor even, *maataram* : our mother, *maa* : dont destroy, *nah* our, *priya* : dear, *tanavah* : bodies.

"Rudra, do not destroy our eldest member, nor our infant; neither our inseminator, nor our foetus; neither our father nor our mother. Do not destroy our bodies, so dear to us".

*Ukshantam* 'One who inseminates the women', 'one who impregnates the women'.

मा नस्तोके तनये मा न मायुषि मा नो गोषु मा नो अश्वेषु रोरिषः ।  
वीरान्मा नो रुद्र भामितोऽवधीर्हविष्मन्तो नमस्त विद्येय ते ।

*Maanastoke tanaye mannaayushi maano goshu maano avreshu reerishah. Vecraan maano rudra bhaanito avadhicer havishmanto namasaa vidhema te.* —6



*Rudra, maareerishah* : do not hurt, *nah* : our, *toke* : child, and, *tanaye* : son, *nah* : our, *aayushi* : longevity, *nah* : our, *goshu* : cattle, *nah* : our, *asieshu* : horses. *Bhaanitali* : even dishonoured. *Maareerishah* : do not harm, *nah* : our, *veeraan* : heroes, *Te* : to you, we, *havishmantah* : with offerings in hands, *namasaadldhema* : bow.

"O Rudra, do not harm our child, our son, our longevity, our cattle and our horses. Even if you are disrespected (out of ignorance), do not harm our servants. We bow before you with offering in hands".

घारते गोघ्न उत पूरुषघ्ने क्षयशीराय सुम्नस्मे ते अस्तु ।  
रक्षा च नो अग्नि च देव ब्रूया च नः शान्त्यर्चयिषर्हा ।

*Aaraatte goghna uta poorushaghne Kshayashiraaya  
sumnama ste astu, Rakshaa cha no adhi cha deva broohya-  
thaah cha nah sarma yacchadivarhaah* : — 7

*Astu* : let it be, *aaraat* : kept faraway, *deva* : O Lord, *Goghna* : killer of cattle, *uta* : also, *poorushaghne* : killer of human beings, and *Kshayadreeraaya* : Vanquisher of foes, *te* : your (form), *astu* : let, *te* : your, *sumnamah* : soft (form), *asme* : in us, *rakshaa* : protect, *nah* : us, *adhibroohyathaah* : speak angrily, *nah* : of us, *atha-cha* : and then, *nam* : you, *divarhaah* : capable of giving happiness here and there, *yaccha* : give, *nah* : us, *sarma* : happiness.

The 'fierce form' is the confusing multiplicity of the world. The agitated seeker wants to have a benvolent form, seen illuminatingly in the *samaadhi* state during meditation. This is also the real form. When Arjuna is shown the form Universal, *Visvarooopa*, with thousands of heads, hands, eyes, feet etc., he gets confused and beseeches *Krishna* to come out of it and present before him in the soft form of smiling *Krishna* as before.

"O Lord", killer of cattle and killer of human beings, O Lord, away (from us) Let your kindly form (only) be in us. Save us. Speak nicely of us. You can give happiness here and there. Give that happiness to us."

We dont want to think of you in the frightening form. We keep your benevolent form in our hearts.

स्तुहि श्रुतं गतं सर्वं युवानं मुग्धं भीमपुष्टमुग्रम् ।  
मुखा जरीत्रे खट्वस्तवानो अग्नन्ते अस्मन्निदपस्तु सेनाः ।

*Stuhi sritam gartasadam yuvanam, mrigannabheeman  
upaharthumugram. Mridaa jaritre rndrastavaano anjante  
asmanaiiva pantu senah :*

—8

(O my mind), *stuhi* : praise, Him, *Sritam* : who is well known, *gartasadam* : who dwells in the hearts, *yuvanam* : Who is ever young, *mrigan na* : who is like a lion, *bheeman* : who is ferocious, and who is ready to, *Upahartum* : kill *rudra* O Rudra, *Stavaanah* : praise by us. *mrida* : bless us, *jaritre* in these bodies. Let, *te* : your, *Senah* : armies, *nihapantu* destroy, all, *anyam* others, *asmat* than us".

"(O my mind) praise the Lord revealed (in the Upanishads), dweller in the hearts, ever-young, lion like, ferocious and ready to kill O Lord praised (thus by us). You bless us (living in our bodies) Let Your armies destroy all other than us."

'We praise you, so you bless us. Destroy others, not us because we praise you' This is not a selfish prayer invoking curses on others. The meaning is elsewhere. The invoking to destroy applies to the evil tendencies. It applies to the bodies complex but not to the 'I' in them. You destroy all, other than 'Me',

'Why? I am 'You' only. Lord, the bodies complex—physical, mental, causal (referred to as *jaritre*) are to be destroyed not the self the I, which You are' It is an invocation to the Lord to rid the 'I' the witness, inside each being, from the influencing bodily envelopments—*annamaya*, *praanamaya*, *anamaya*, *Vijnanamamaya* and *aanandamaya* ones. Only when, with Rudra's grace the *Jnaana* dawns and the physical, the physiological, the mental, the intellectual and the bliss-tinged envelopments fall off, the 'I', the witnessing Self the pure and luminous Rudra shines out. Even as you peel the *munja* grass and show up the *eeshoka*, peel off the five envelopments and show the self in us'

To take any other meaning is to miss the real point. With this point all the addresses become significant. "Remove or destroy all bodies complexes but not 'me', the 'I', the witnessing experiencing Entity, being You, the Lord yourself."

77

*Srita* . 'well known'—for, who does not know one's own Self ? One knows oneself from one's own birth. Also he is 'present in the *Sritus*' i.e. He is described in the real state only in the Upanishads *Vedaanta sam vedyaan*. *Garta sadam*: 'living in the hearts.' The Lord is present at the *hrit* the very core of each item of existence. '*Sarasya chaaham hridi sannivishthah*. *Garta* is also a 'chariot', the body of being. He dwells in the bodies. He is the *rathin*. Hence *garta sada*. *Garta* is also a 'cemetery'. He wanders in the cemetery as per mythological narrations. He is thus *gartasada*. Also, the cemetery stands for the body itself. Without Him enlivening the body, it is dead. With Him in the body, it is a human being. Without Him, in it, it is a dead body. *Sankara* says—*Yadaa bhaati satre tadaa bhaati sarvam* : when It illumines the existence, every thing is illumined. Reference was also made in the introduction to this when commenting on the word *Rudra*, *Rodayati sarvam antakaale* . makes the organs weep when He [departs. Reference also was given to a narration from the *kena Upanishad*. *Lalitaasahasranama* addresses Her as *panchapretaasaraaseenaa* : 'seated in the five dead senses' Without Her, the life principle, the senses are dead entities.

*Yuva* : every young. In fact He was 'never born' and He will 'never die'. He is an *avilambi*.

*Mrga* : Lion amongst beings. Naturally, He is the most important of all existences.

*Ugra* : 'ferocious' Apparently He kills us, if one takes the limited interpretation of *Rudra* as the destroyer (See the introduction).

*Jaritre* . in 'the perishing bodies-complex.' 'Staying in the perishing bodies' 'He does not perish even when the bodies perish'.

परिपोरदस्य हेतिर्वृत्तु परि त्वेयस्य दुर्मतिरघापो ।

अथ रियरा मघवद्भ्यस्तनुष्व मदीरतोवाय तनयाय मृदये ।

*Parinorudratya hetirvinaktu pariveshatya durmati raghaa-  
yoh, 'avasthira' magha adbhya samushva meedhira stokaaya  
tanayaaya mridaya*

—9

*Parirvinaktu* : let it, spare.

*Nah* us, *hetin* the weapon *Rudrasya* Of Rudra, Let .  
*durmatik* the cruel mind, *treshsaya* of the angry, *rudrasya* :  
*Rudra, aghaayoh* intent on killing, spare us *Atanamishva*, avoid  
*Ataghaadbhya* 'those offering havis' *Meedha*, 'O benevolent  
 Rudra',

*Meedaya* bless, *sokaaya* 'my son', and *tanayaaya* 'his son

"Let the weapon of Rudra spare us Let the cruel  
 mind of Rudra intent on killing spare us Avoid (us) offer-  
 ing havis O benevolent Rudra bless our son and his son'.

*Rudra's* weapon should destroy *bhava* the worldly *avidya*,  
 but not Me, the Divine Entity Rudra is ruthless in destroying  
*avidya*, ignorance or rather contrary—perception

मीदुष्टम शिवतम शिवो न सुमता भव ।

परमे वृक्ष आयुधनिधाय कूर्त वसान आचर पिनाकम् बिभ्रदाग्रहि ।

*Meedhushtama*, *Shivahama*, *Shiva nassumanaa bhava*  
*Parame Vriksha aayudham nidhaaya krutim vasaana*  
*aachara pinaakam bibhradagrahi* —10

*Meedhushtama* O showerer of boons, *shivatamaa* O most  
 auspicious one, *bhava* 'become, *Shah* - auspicious, and *sumarah*  
 benevolent, *nah* to us *Nidhaaya* keeping *aayudham* the  
 weapon, *Vriksha* in the tree, and, *vasanaah* wearing, *krutim*  
 the tigerhide, *aachara* come *Aagrahi* come *bibhrar* wearing,  
*Pinaakam* the bow

'O showerer of boons, O most auspicious one,  
 become auspicious and benevolent to us Keep your wea-  
 pon in the great tree and come (in front) wearing the  
 tigerhide Come with your bow'

"We wish nothing but agitationless mind O Lord You give  
 it to us"

'Keep your weapon in the tree' Tree is any perishable  
 entity, the body keeping weapon there is ignoring the bodies-  
 complex

*Pinaaka* is *Siva's* bow, destroyer or *I ness uhamtaa* "Do bring  
 it"

विकिरिद विलोहित नमस्ते अस्तु भगवः ।  
यास्ते सहस्रश्रु हेतयोन्ममस्मन्निवपन्तु ताः ।

*Vikirida vilohita namaste astu bhagavah ; Yaaste sahas-  
ragm hetayo anyamasmannivapantu taah. —11*

*Vikirida*, you who distribute the boons, *Vilohita* : you who is not red. *bhagavah* : O Lord, *namah te* : obeisance to you. *Te* : your, *Sahasragm* thousand, *hetayah* . weapons, whichever there are, *taah* : let them, *nivapantu* : destroy, *anyam asmaan* : other than us

“O Lord, who distribute excessively (the desires) who is not red, obeisance to you. Let your thousand weapons destroy everything other than us”

*Vilohita—vinalohita*—‘not red.’ Red is an indication of *rajaas*, or *raaga*, attachment. He is bright not red (*Uta babhrussu-mangalah*) It can be spelt as *isheshena lohita* : ‘excessively red’. ‘Very fond of us Very much attached to us’. Again the same prayer. ‘Dont destroy the ‘Me’ in me. It is divine, You yourself. Do destroy all else other than Me. Remove my ignorance, and rid me from the panchakoshs’.

सहस्रश्रुणि सहस्रश्रु बाहुवोरितव हेतवः ।  
तासामीशानो भगवः पराचीना मुखा कृधि ।

*Sahasraani shahsradhaa baahuvor itava hetavah, taasaame  
esaano bhagavah paraacheenaah mukhaa kridhi.*

*Bhagavah* : O Lord, *tava* : in your *baahavah* : hands are *sahasraani* thousands of, *hetavah*: weapons, *sahasradha* : of thousands of types *ishavah* Lord, *kridhi* : turn, *telishaam* : their, *mukhaah* : points, *paraacheenaah* : backward.

“O Lord, there are thousands of weapons of thousands of types in Your hands You, who are capable, please turn their points backwards.”

“We are frightened of your arrows You alone can turn them away. In fact we dont need them. We have already achieved Divinity’. Such is the interpretation.

What are Rudra’s weapons ? All sufferings that occur to us as results of our evil actions. If we are already aware of our divinity, what will be the actions like ? They cannot be bad. There will be no sufferings. Thus *Rudra*’s weapons are turned away.

# Eleventh

## Namaka Anuvaaka

सहस्राणि सहस्रशो ये रुद्रा अधिभूम्याम् तेषांसहस्रपाजनेऽवधन्वानि  
तन्मासि ।

*Sahasraani sahasraso ye rudraa adhi bhoomyaam tesaagm  
sahasrajojane avadhanvaani tanmasi* —1

Ye whichever, *sahasraani* thousands of, *rudraah* 'rudrahs,  
*sahasraso* of thousands of varieties, *santi* exist *adhi bhoomyaam*  
on this earth, *teshaam* their, *dhanvaani* bows, *avatanmasi* we  
down, *sahasra jojane* thousands of miles away

"Whichever thousands of *rudras* of thousands of  
varieties exist on this earth, we dawn their bows thousands  
of miles away"

This entire *anuvaka* refers to thousands of *rudras*, thereby  
referring to all of us, the created entities living and non living  
entities. The *mantra* is intended to pacify all created manifestations  
(*Rudra* in themselves) of *Rudra*. *Rudra* stands for the Self, the  
Brahman, while *rudras* stand for the multiple *jeevas*.

अस्मिन् महत्पलांवेऽन्तरिक्षे भवा अधि ।

*Asminmahatyarnave antarikshe bhavaa adhi* —2

Whichever, *bhavaah* *rudras* exist, *asmin* in this *mahatyar-  
nave* great ocean, and, *mahati antarikshe* great sky

'Whichever *rudras* of thousands of varieties exist  
in the great ocean and the great sky, we down their  
bows far away".

नीलघोषादिशतिकाः सर्वा अथ क्षमाचराः ।

*Neelagreevaasitikanthaassariaa adiah kshamaacharaah* —3

Whichever, *sariaah* : *rudras*, *neelagreevaah* : blue-necked, and, *sitikanthaah* : white-necked, exist, *adiah kshamaacharaah* : wandering in the *Patala loka*

“Whichever *rudras* exist in the *Patala loka* with blue and white necks”.

नीलघोषादिशतिका द्रिपद् द्वा उपधिताः ।

*Neelagreevaahsitikanthaah dnagm rudraaupasritaah* —4

Whichever, *rudrah* : *rudras*, *neelagreevaah* . blueneked, and *sitikanthaah* , white necked ones, exist, *dnagm* : in the sky.

“Whichever *rudras* exist in the sky with blue and white necks, we down their bows thousands of miles away”.

ये वृक्षेषु तस्मिञ्चरा नीलघोषा विलोहिताः ।

*Ye vriksheshu saspinjaraa neelagreevaa vilohitaah* —5

*Ye* : whichever, *rudras*, *saspinjaraah* : tender pink, *neelagreevaah* . blueneked, or, *vilohitaah* . red, exist, *vriksheshu* . in the trees

“Whichever *rudras* exist amongst the trees, tender-pink and those with blue neck and those red in colour”. These are all birds—they too are *rudras*.

ये भूतानामधिपतयो विसिखासः कपर्दिनः ।

*Ye bhootaanaamadhipatayo visikhaasah kapardinah* —6

*Ye* : whichever, *rudras*, who are, *adhipatajah* . masters, *bhootaanaam* : of beings, or *visikhaasah* with shaven heads, *Kapardinah* : those with matted hair.

“Whichever *rudras* there are, masters of beings, those with shaven heads and those with matted hair”.

ये अन्नेषु विविध्यन्ति पात्रेषु पिबतो जनान् ।

*Ye : anneshu vividhyanti patreshu pibato janaan* —7

*Ye* whichever, *rudras* present *anneshu* in food, *patreshu* vessels, *vividhyanti* trouble, *pibato* : drinking, *janaan* people

“Whichever *rudras* are present in food vessels and trouble the drinking people, we down their bows far away”

This is a reference to the pathogenic bacteria present in the food vessels. When foods are ingested, the individuals get diseases like diarrhoea, dysentery, typhoid, cholera and poisoning.

ये पथां पथिरक्षय ऐतवृद्धा ययुध ।

*Ye pathaam pathirakshaya ailaabridaayayudha* —8

*Ye* whichever, *rudras*, *pathirakshaya* protecting, *pathaam* the paths, *ailabridah* who are intent on fighting foes, exist, we down their bows far away

“Whichever *rudras* there are, protecting the paths, storing food for disbursing or intending to fight the enemies, we down their bows far away”

This may be a reference to police men and army men.

ये तीर्थानि प्रचरन्ति शूकावन्तो निपद्भिस्त्र ।

*Ye teerthaani pracharanti shukavanto nishanginah* —9

*Ye* whichever, *rudras*, *pracharanti* wander, *teerthaani* places, *nishanginah* with sword in hand, or *Srikavantah* : with dagger in hand

“Whichever *rudras* there are who wander amongst places with sword in hand or dagger in hand”

These are waylaying robbers

य एतावन्तश्च भूयांसश्च दिशो वद्वा वितस्विते । तेषां संहृद्यो जनेष्व  
घन्यानि तन्मसि ।

*Ye etaavantashcha bhooyaanshchadisho rudras vitasthite*  
*teshagm sahasrayojane avadhaanvaant sammasi* —10



Ye : whichever, *Rudra* : *rudras*, *etāavartah* : now described, *cha* and, *bhojagmsah* : some other ones, *Vitasthīre* : stay, *disah* : in the various directions, *teshaagm* : their, *dhamaani* . bow *atan masi* : we down, *sahasrajane* : thousands of miles away.

“Whichever *rudras* there are, in the directions, either described above or not described, we down their bows thousands of miles away”.

This is to include all others in the creation not covered by the earlier entities. There is nothing in the Universe which is not *Rudra*

*Disah* : The space is divisioned into six directions—east, south, west, north, above and below. All *rudras* dwelling in any of these directions are covered by this *mantra*, those who were described earlier *etamantah* and “some more” *bhojagmsah*. *Tesham Aīdhanāmi tanmasi* : literally ‘make their bows placed down’. *Aīa* : down i.e. ‘we make them down their bows’. The same was translated as ‘disarming’. Both mean the same ultimately. In *Raamaajana*, there is an account where *Raama* picks up the *Sīa*’s bow and by pulling it tense with an arrow in it, broke it. This was applauded and *Sīa* was given in marriage to *Raama*. *Raama* rendered *Sīa*’s bow useless. This was the message. *Sīa*’s bow has already been described in the first *amṛtaaka* and all the comparisons with the human mind were given. *Raama* did what was mentioned in *vijyam dhanuḥ kapardino vīṣaḥo baanaavaagmī uta* : He unstrung the bow of *Sīa* and took out the arrow. The desires have been annihilated and the *raajasik* and *taamasik* tendencies are conquered. The mind is straight and in peace. This is the significance of the small episode in *Raamaajana* to indicate that *Raama* was a great person, calm, unperturbed, unagitated and desiresless. He is called a *parabrahma*. He is titled *Saantatamamoortin* : the ‘the most peaceful person’. He fought battles, killed several *raakshasas* and punished errant people. But all the while, his mind was established in the Self. He is the best example of the *Sthitaprajna* described by *Krishara* in the *Gita*. He was never agitated by tribulations and never attached to desires : *duḥkṛkṣeshu unudsignamānaah sukheshu vīgata spṛīhah*.

This present *mantra* tells ‘we will unstring or make useless all bows, thereby indicating that all people will be made peaceful and

happy. 'We will help spread this philosophy to enable all to unstring their minds'.

नमो रुद्रेभ्यो ये पृथिव्यां ये अन्तरिक्षे ये दिवि ये वातान्नं वातो  
वर्षमिषवस्तेभ्यो दश प्राचीर्दक्ष दक्षिणा दश प्रतीचीर्दशोदीचीर्दशो-  
र्ध्वार्क्षेभ्यो नमस्ते नो मृदयन्तु ते यं द्विषो यश्च नो द्वेष्टि त घो-  
जम्भे दधामि ॥

*Namo ye rudrebhaya ye prthivyaam ye antarikshe ye divi  
jeshaam annam vaato varsham ishava tebhya dasa  
prachee dasa dakshinaa dasa pradeecha dasordhvaas tebhya  
namasteno mridayantu te yamdvlshmo yascha no dveshti  
tam so jambhe dadhaami.*

— 11

*Namah* : : Obeisance, *tebhya* : to those *rudrebhya*-*rudras*,  
*ye* : who, dwell, *prthivyaam* : on this earth, *ye* . who, dwell .  
*antarikshe* . in the heaven, *yeshaam* whose, *annam* . feeds, are, res-  
*Namah* : pectively, *vaatah* . air, *varshaa* . rain and *ishava* . arrows,  
obeisance, ten time *tebhya* : to those *pracheeh*, in the east,  
*dasa* : ten times to *dakshinaa* : in the South, *dasa* . ten times, to  
those, *pradeechee* : in the west, *dasa* . ten times, *uddeechee* to those  
in the north, and *dasa* : ten times, *oordhvaah* to those above, *te* :  
let them, *mridayantu* : make happy, *nah* . us . They, *Yam* . whom,  
*vlshmah* : we hate, *yascha* . and who, *dveshti* . hate, *rah* .  
us, them *dadhaami* : I insert, *jambhe* . in the mouth.

"Obeisance to the *Rudras* who dwell on the earth,  
in the sky and in the heaven whose feeds respectively are  
air, rain and arrows . Obeisance ten times to those in the  
east, ten times to those in the south, ten times to those  
in the west, ten times to those in the north and ten  
times to those below and above . Let them make us  
happy . I put into (your) mouth whatever does not like  
us and whatever we dont like."

There are three categories of people or beings in existence on  
the earth, in the sky and in the heaven. They each feed on diffe-  
rent entities. For those on earth air is essential ; for those in sky  
cloud water is essential and for those in the heaven, the arrows  
old good deeds, are essential. This also reminds us of the  
mantra repeated by *Brahmanas* during the *Sandhya andana* . *Om*

*namah praaehyaḥ disai-yaascha devaalāḥ etasyaam prathasanti etc.* : 'obeisance to the eastern direction and to the gods living in it, to the South and to the Gods therein, to the west and to the Gods therein, to the north and the Gods therein, to the up and the gods therein to the down and the gods there 'in and to the intervening directions and the Gods therein. The gods are the same as 'rudras, the beings in general

All the entities together-taken, exclude nothing in the universe. It is also necessary to feel that these existences are not merely living entities but also nonliving ones.

*Divi* : 'In the heaven'—may be a reference to all other planets apart from the earth. Thus we get (1) earth (2) atmosphere around earth and (3) rest of the Universe.

*Yam dṛishmah, yaascha na dveshti tam vo jambhe dadhaami* : 'we put all which we hate and all which hates us into your mouth, so that you may eat it a l up It is not a reference to our enemies, to *raakhasas* etc. It is a reference again to all qualities and tendencies that disturb the peace of the mind and then lead to the downfall of man spiritually. Indeed they are the enemies. We get anger sometimes. 'Do we like it ourselves?' No Later on we feel how meaningless and even damaging it was Initially the man gets anger. Later all actions are done by the anger, not by the man. *Naaham Kaaritaa Menjuh Kaaritaa* : "I am not doing. The anger is doing". Thus anger, lust etc, make us act under compulsion *Balaadha nyojtaḥ* 'forcefully compelled as it were' says the *Gita*, by desire and anger. Such are the foes we dont like to have. I want your help to dissolve them. Real knowledge of the Universal Divine, *Rudra*, will annihilate all these detestable enemies. All actions then are purified and divine. There is no bondage resulting from such actions. *Kaama, krodha, lobha moha, mada and maats arya* are the internal enemies we dont want ourselves.

त्र्यम्बकं यजामहे सुगन्धि पुष्टिवर्धनम् ।

सर्वविधमिव सर्वान्मृत्योर्मुक्षीय मामृता त् ।

*Tryambakam yajamahe sugandhiḥ puṣṭhivardhanam :*  
*oorvaarukam miha bandhanaat mrtymormukḥsheeja*  
*maamrtaat*

—12

"We worship the three eyed Lord, with good fragrance, who gives all nourishments. Please release (us)

from the bondage of death even as (you released) the ripe cucumber from its bondage."

This is a very powerful *mantra* and is known as *Mrityunjaya mantra*. It is to conquer death. A literal meaning that one who recites this becomes really deathless to live for ever is absurd. No one can achieve this against natural laws. True, this *mantra*, will enable one to conquer the death. He will get above the concept of birth-death birth. He identifies himself with the changeless, hence birthless and deathless Lord; no more with his physical, mental or causal bodies. He lives on for ever even as the bodies fall. In the *Gita Krishna* refers to the 'Deathless' existing in the ever-dying manifested entities

Sage *Ramana* says in his memorable *Saddarsana* : 'Out of fear of death, one resorts to the Conqueror of Death (*Mrityunjaya*) and then realizing that one does not really die (with the death of the bodies), one becomes *mritunjaya* oneself. The eyes are opened, the fear of death has gone and he knows he himself is the deathless Existence in essence : *Mritunjayam mrityubhityaa Srstaanam aham matirmrityunipaiti pooram*.

*Tryambaka* : 'One who has three eyes'. *Siva* has a special eye on the forehead. This is not a physical eye. It is the eye of *jnana*, wisdom of a realized soul. The other two eyes would perhaps represent relative perceptions. In the relative worldly perception, there are pairs of opposites good, bad happiness, suffering; success-failure; heat-cold etc. The normal pair of eyes indicate these opposing *dvandvas* (dualities). The centrally but higher located eye does not cognize these relative perceptions. It sees even. It sees *samataa*-evenness, 'sameness', everywhere, ignoring the transient *vikaaras*. This *samatvam* Sameness is called *yoga* (*samatvam yehga uchyate*) and is the Lord itself. In the concept of *vedaantic* unitary existence, the means, the aim, the seeker all merge into the one Existence.

*Sugandha* : *Gandha* is smell, *vaasna* In *Vedaantic* terminology, the *vaasana* is used to indicate persistent *vikaaras* after the cause is apparently removed. The rose is taken away but the fragrance persists. An event has occurred but its 'fragrances', effects, persist for long time after. These are called 'conditionings'. The mind does not give a pure response, it gives its conditioned response due to its

fears, prejudices, likes and dislikes. A mind to perceive, or, rather to become, the Divine should rid itself of the *vaasanaa*—"nirvaasa-nam" The Lord gives only good *vaasanaas* to the devotees. A devotee contemplating on this unitary Existence does not get bad, foul, selfish *vaasanaas* at all.<sup>1</sup> Hence *Sugandhi*.

*Pushthihardhanam* ; 'One who enhances nourishments.' The word *tushti* has been annotated extensively before. *Pushthi* is another name for the Lord—*Tushtih pushthih matirdhrutih* (*Vishnusahasra-naama*).

*Uriarukam* ; a ripe cucumber falls away spontaneously without any extraneous effort. When the man's vision ripens, no other effort is required except the Grace of God. This Grace of God is inexplicable. The Katha says that It reveals Itself to one whom It chooses to reveal Itself : *Yam evaisha vrinute*. Not that it is arbitrary. Not even that it is not entirely predicable in space and time. One keeps on trying to ride a cycle and keeps falling. Suddenly at a particular moment, one succeeds. Figuratively speaking the cycle has now chosen to give itself. *Sankara* says : *Ivaraanugrahaadeva pumsaam advaita yochanaa* : Only through the grace of God comes this revelation to men.

*Mriyoh bandhanaat* : From the bondage of (birth and) death, 'let me attain immortality, godhood, through Your Grace, O Lord'.

*Ma amritaat* , not from Immortality. Release me only from the bondages of deaths (and births), not from Immortality or Godness. It may be that *ma* may be taken with *mriyoh mukseeja* : meaning 'release me from the bondage of deaths'.

यो रुद्रो अप्सु यो ऽसद्वेश्म यो रुद्रो विष्वा भुवनाविवेश  
तस्मै वदाम नमो अस्तु ।

*Yo rudro apsu yo asadvesha yo rudro visvaa bhuvanaavi-  
vesa, tasmai rudraaya namo astu.* —13

"That Rudra who is in water and in herbs and  
which Rudra permeates all world, let there be obeisance  
to Him."

तनुमुद्दि यः स्विष्टुः सुधन्वा यो विश्वस्य क्षयति भेषजस्य ।

*Tannu stuhi yah svishthi sudhanvaa yo visvasya kshayati  
bheshajasya* —14

"Praise Him who has good arrows and who has a good bow and who destroys the illusion of the world."

यहवामहे सो मनसाय रुद्रं नमो भिदेवमुदं दुवस्य ।

*Yahsvaamahe saumanasaaya rudram, namobhirdevam asuram duvasya :*

—15

"We worship for Peace, Rudra, the God and the demon of disturbance, through obeisance".

We worship *Rudra* for peaceful mental state. *Saumanasa* . 'agitationless state of mind', 'disturbanceless mind, peaceful mind. The state of *sthita—Prajna* described in the *Gita* total equanimity, equalness. It is this state which is really the Godhood where there are no *saatvic rajasik* or *taamasik* states, described as a *gunatateeta* in the 13 chapter *Gita Nirdosham hi santam brahma* says the *Gita Brahman* is without any fault and is equalness. The dualistic perceptions are the faults in the worldly perception. When these *doshas* of *dvandvas* disappear, the man has a vision which is *sama*—'equal towards everything' 'neutral' same to everything'. It is this *dvandva*-free mind that is referred to as *saumanasa*. Even severe calamities do not disturb this mental state. *Duhkhena gurunaapi na vichalyate* says Lord *Krishna* in the *Gita*.

How does worship of the *Rudra* give this mental state ? If one has already accepted all manifested objects, beings, actions and attitudes as manifestations of the same *Rudra* and if each of these is a *rudra* in itself, there will be no like or dislike, no seeking or avoiding, no pleasure or pain and no happiness or suffering. Hence this *Rudra mantra* which boldly says that even robbers and murderers are *rudras* will create the Universality of the same Divine. Hence the mind, now eschewed of differential, valuations, will become established in Peace.

अयं मे हस्तो भगवान्तं मे भगवत्तर ।

*Ayam me hasto ayam me bhagav antarah*

—16

"Here is my hand, here it is a very powerful one."

अयं मे विश्वभेद यनोऽयं शिवाभिमतः ।

*Ayam me visvabhedhajo'ayam sivaabhi matsarah :*

—17

"Here is my remedy for the world Here is the auspicious giving one".

ये ते सहस्रमयुत पाप्मा मृत्यो मर्त्याय हृतये ।  
ताम्रजस्य मायया सर्वानिव यजामहे ।

*Ye te sahasramayutam mrtymrtiayajya haritave—taan  
yajnasya mayayaa sarvaan iva yajamahe* —18

'We worship (you) Destroy through the power of *yajna* all these, which ever exist in thousands and thousands for the destruction of the man '

There are the multiple perceptions, likes, dislikes, temptations etc, which destroy man's peace and spiritual progress *Rudra* is to destroy these myriads of undesirable ones.

मृत्यवे स्वाहा मृत्यवे स्वाहा ।

*Mrtayave swaaha mrtayave swaaha* —19

"I offer these into death, I offer these as ablations into death"

ओं नमो भगवते रुद्राय विष्णवे मृत्युर्न पाहि ।

*Om namo bhagavate rudraaya vishnave mrtymurte paahi* —20

"My obeisance to the Lord *Rudra* who is also *Vishnu* O death, save me"

प्राणानां धन्विषस्ति रुद्रो मा विशान्तक ।  
तेनानेनाप्यायस्य ॥

*Praanaanaam grandhirasi rudro ma vishaantakah fenaannena-  
pyaayasiya* —21

"You are (also) the grievance ridden ego cover of the *Rudra* O *Rudra*, you enter me, destroyer (of ego) Feed yourself on the same '.

In other words, take away my ego, so that I am You wholly. He is asking for Lords grace for this

## Chamaka-Anuvaaka

### Introduction

The word *chamaka* has already been explained in the introduction. Here is one unit of three words, the last two of each are *Cha*, *Me*, *Cha* is 'and' *Me* is 'to me' or 'mine'.

The simplest explanation is that the worshipper wants to have so many things from the Lord and he seems to be making an exhaustive list of all his requirements not forgetting anything. It would mean 'this to me,' and 'this to me' and 'this to me etc. This is the interpretation given by a worshipper requesting for various benefits. After each prayer text, it is the traditional requirement to give *phalasruti* i.e. enumerating the various benefits that are expected to accrue on a recitation of the text. These *Chamakas* are indeed the *Phalasruti* parts of *Rudraadhyaaya* in a narrow sense but in the real sense, it is not the correct approach.

The Vedaantic concept of the *Universal Divine* wherein all that exists is the Lord, *Sarvam Khalvidam brahma*, and that The Lord is the self within, *ajam aatmaa brahma*, is beautifully, brought out here. This is mine, 'that too is mine', 'that too is mine' etc - 'mine' not used in the sense that it is owned by me but in the sense 'mine own manifestation'. Thus it would mean 'this is my manifestation' 'that is my manifestation', 'that too my manifestation', 'that too my manifestation' etc.

This too is divided into eleven *anuvakas*, sections. Various entities are taken roughly categorized and almost nothing excluded even to a searching eye.



# First

## Chamaka—Annuvaaka

प्रणाविष्णू रुज्यसेम। वर्धंतु वा गिर ।  
द्युम्नैर्वजिरागतम् ।

*Om agnaavishnoo Sajoshasemaa vardhantu vaamgiraah  
Dyumnairvaaje bhi raagatam* —1

*Agnaavishnoo* O fire and Vishnu become, *sajoshasaa* kindly (to us) your, *image* these *giraah* words *Vaam* in your (esteem) *Vardhamu* may grow *Agatam* come *dyumnaih* with riches and, *Vajebhih* with food stuffs

'O Fire and Vishnu be endeared to us Let the praising words in your honour grow Come with riches and food stuffs'

वाजश्च मे	
<i>Vaajascha me</i>	horses to mine
प्रसवश्च मे	
<i>Prasavascha me</i>	food to mine
प्रयतिश्च मे	
<i>Prayatischa me</i>	t Purity too mine
प्रसितिश्च मे	
<i>Prasitischa me</i>	Applied to mine
धीतिश्च मे	
<i>dheetitscha me</i>	food dressing too mine
प्रतुश्च मे	
<i>Kratuschcha me</i>	effort too mine

स्वरदत्त मे	
<i>Starascha me</i>	: pitch to mine
श्लोकदत्त मे	
<i>Slokascha me</i>	: Verse too mine
श्रावदत्त मे	
<i>Sraavascha me</i>	: Melody too mine
श्रुतिदत्त मे	
<i>Śrūtischame</i>	: Hearing power too mine
ज्योतिदत्त मे	
<i>Jyotischame</i>	: Light too mine
सुषुदत्त मे	
<i>Suvashcha me</i>	: heaven too mine
प्राणदत्त मे	
<i>Praanascha me</i>	: Praana to mine
अपानघम	
<i>Apaanaśchame</i>	: apāna too mine
व्यानदत्त मे	
<i>Vyaanascha me</i>	: Vyana too mine
अनुदत्त मे	
<i>Anuscha me</i>	life breath too mine
चित्तं च म	
<i>Cittam cha me</i>	Intelligence too mine
आधीर्तं च मे	
<i>adheetam cha me</i>	cognized item too mine
वाक्च मे	
<i>Vaukcha me</i>	Word too mine
मनश्च मे	
<i>Manascha me</i>	: mind too mine
चक्षुश्च मे	
<i>chakṣuḥscha me</i>	eye too mine
श्रोत्रं च मे	
<i>Śrotram cha me</i>	: ear too mine
दक्षदत्त मे	
<i>dakṣascha me</i>	: competence too mine

बल च मे	Strength too mine
<i>balanicha me</i>	
शोजश्च मे	ability too mine
<i>ojascha me</i>	
सह्य मे	tolerance too mine
<i>Sahscha me</i>	
आयुश्च मे	longevity too mine
<i>ayuscha me</i>	
जरा च मे	old age too mine
<i>jaraacha me</i>	
आत्मा च मे	self too mine
<i>aatmaaacha me</i>	
तनूश्च मे	body too mine
<i>Tansooscha me</i>	
शम च मे	welfare too mine
<i>Sarmacha me</i>	
वम च मे	Welfare too mine
<i>Varmacha me</i>	
अङ्गानि च	birds too mine
<i>angganicha me</i>	
अस्थानि च मे	bones to mine
<i>asthaani cha me</i>	
पद्मपि च मे	Knots too mine
<i>Paroognishicha me</i>	
शरीरानि च मे	bodies too mine
<i>Sareeraanicha me</i>	

## Second

### Chamaka-Anuvaka

ज्यैष्ठ्य च मे	
<i>jyaisthyam chame</i>	prominence too mine
आधिपत्य च मे	
<i>adhipathyam cha me</i>	lordship too mine
मण्युश्च मे	
<i>manyus cha me</i>	wrath too mine
भासश्च मे	
<i>Bhaamascha me</i>	anger (outward) too mine
अमश्च मे	
<i>amashcha me</i>	incomprehensibility too mine
अम्भश्च मे	
<i>ambhascha me</i>	water too mine
जेमा च मे	
<i>jemaacha me</i>	Victoriousness too mine
महिमा च मे	
<i>mahimaa cha me</i>	greatness too mine
वरिमा च मे	
<i>varimaa cha me</i>	excellence too mine
प्रथिमा च मे	
<i>prathimaa cha me</i>	leadership too mine
वर्ष्मा च मे	
<i>varshmaa cha me</i>	body too mine
द्राघुजा च मे	
<i>draaghujaa cha me</i>	long genial tree too mine
वृद्ध च मे	
<i>Vridham cha m</i>	growth too mine

सत्यं च मे <i>Satyam cha me</i>	: truth too mine
प्रद्धा मे <i>praddha cha me</i>	: faith too mine
लोकश्च मे <i>lagaccha me</i>	: world too mine
धनं च मे <i>dhanam cha me</i>	money too mine
वशश्च मे <i>vasascha me</i>	: control too mine
विविधश्च मे <i>vishishtcha me</i>	: brightness (of body) too mine
क्रीडा च मे <i>Kreeda cha me</i>	: Sporting too mine.
मोदश्च मे <i>modascha me</i>	: entertainment too mine
जातं च मे <i>Jaatanam cha me</i>	: entertainment too mine born one
जनिष्यमाणं च मे <i>janishyamaanam cha me</i>	: to be born one too mine
सुक्तं च मे <i>Sookham cha me</i>	well spoken too mine
सुकृतं च मे <i>Sukritam cha me</i>	well done too mine
वित्तं च मे <i>Vittam cha me</i>	money too mine
वेद्यं च मे <i>vedyam cha me</i>	: to be known too mine
भूतं च मे <i>bhootam cha me</i>	past too mine
भविष्यश्च मे <i>bhavishtyiccha me</i>	: future too mine
सुगमं च मे <i>sugam cha me</i>	: easy to attain too mine

सुपथं च मे <i>supatham cha me</i>	: good road too mine
ऋद्धं च मे <i>Ruddham cha me</i>	: already known too mine
बुद्धिश्च मे <i>Ruddhischa me</i>	: intellect too mine
क्लृप्तं च मे <i>klaptam chame</i>	: needed material too mine
क्लृप्तिश्च मे <i>Klaptischa me</i>	
मत्तिश्च मे <i>matishcha me</i>	: intention too mine
सुमत्तिश्च मे <i>sumatischa me</i>	good intention too mine

## Third

### Chamaka—Anuvaka

श च मे <i>sam cha me</i>	happiness here to mine
मयश्च मे <i>mayaścha me</i>	happiness there too mine
प्रिय मे <i>piyam cha me</i>	'dear' to mine
अनुकारश्च मे <i>anukaamas cha me</i>	'desired' too mine
कामश्च म <i>kaamascha me</i>	'desire' too mine
सीमन्तश्च मे <i>saumanasascha me</i>	peaceful mind too mine
भद्र च मे <i>bhadram cha me</i>	security too mine
ध्येयश्च मे <i>sreyascha me</i>	good too mine
वस्यश्च मे <i>vasyascha me</i>	'dwellable' to mine
यशश्च मे <i>yasaacha me</i>	fame too mine
भगश्च मे <i>bhagascha me</i>	glory too mine
द्रवणश्च मे <i>dravnam cha me</i>	cash money too mine

यन्ता च मे <i>Jantaacha me</i>	, regulator too mine
धर्ता च मे <i>dhartaa cha me</i>	, supporter too mine
क्षेमश्च मे <i>Kshemascha me</i>	safety too mine
धृतिश्च मे <i>Dhritischa me</i>	perseverance too mine
विश्व च मे <i>visvam cha me</i>	Universe too mine
महश्च मे <i>Mahascha me</i>	honour too mine
संविच्च मे <i>Samvic cha me</i>	conscience too mine
ज्ञाय च मे <i>Jnaatram cha me</i>	knowing capacity too mine
सृज च मे <i>srooscha me</i>	creating too mine
प्रसूय च मे <i>Prasrooscha me</i>	urging too mine
सीर च मे <i>seeram cha me</i>	'agricultural requirements' too mine
लयश्च मे <i>Layascha me</i>	dissolution too mine
ऋत च मे <i>Ritam cha me</i>	Truth too mine
श्मृत च मे <i>Anritam cha me</i>	immortality too mine
अयक्ष्म च मे <i>Ayaykshman cha me</i>	diseaselessness to mine
अनामयश्चा मे <i>Anaama)accha me</i>	absence of til diseases too mine



जीवातुच्छ मे	
<i>Jeevaatusecha me</i>	: life saving drug too mine
दीर्घायुत्वं च मे	
<i>Deerghaayu tvam cha me</i>	: longevity too mine
घनामित्रं च मे	
<i>Anamitran cha me</i>	: not being friendless too mine
अभयं च मे	
<i>Abayam cha me</i>	: fearlessness too mine
सुगं श मे	
<i>Sugam cha me</i>	: good conduct too mine
शयनं च मे	
<i>Saayanam cha me</i>	: lying down too mine
सुषा च मे	
<i>Sooshaacha me</i>	: good morning too mine.

## Fourth

### Chamaka-Anuvaaka

ऊर्क च मे <i>Oorkcha me</i>	: cooked rice too mine
सुनृता च मे <i>Soonriaacha me</i>	: sweet word too mine
पयश्च च मे <i>Payascha me</i>	: milk too mine
रसश्च मे <i>Rasascha me</i>	: essence too mine
घृत च मे <i>Ghrutamcha me</i>	ghree too mine
मधु च मे <i>Madhucha me</i>	honey to mine
सगिषश्च मे <i>Sagdalscha me</i>	eating with guests too mine
सप्रीतिश्च मे <i>Sapeetischa me</i>	. drinking with guests too mine
कृषिश्च मे <i>Kruscha me</i>	. cultivation too mine.
वृष्टिश्च मे <i>Vritischa me</i>	; rain too mine
जैत्रं च मे <i>Jaltram cha me</i>	: conqueringness (fertile land) too mine

स्रोद्धिद्यम च मे <i>Audbhidyam cha me</i>	Source of trees and plants too mine
रयिश्च मे <i>Rayischa me</i>	Gold too mine
रायश्च मे <i>Raayas cha me</i>	precious stones too mine
पुष्ट च मे <i>Pushtam cha me</i>	, abundance too mine
पुष्टिश्च मे <i>Pusthischa me</i>	
विभू च मे <i>Vibhu cha me</i>	excessiveness too mine
प्रभू च मे <i>Prabhu cha me</i>	great excessiveness too mine
बहु च मे <i>Bahaucha me</i>	more and more too mine
भूयश्च मे <i>Bhooyascha me</i>	again and again too mine
पूर्ण च मे <i>Poornam cha me</i>	every thing mine
पूर्णतर च मे <i>Poornataram cha me</i>	more than everything mine
अक्षितिश्च मे <i>Aksutischa me</i>	not perishing too mine
कूपवाश्च मे <i>Koojawaascha me</i>	spoilt barley too mine
अन्न च मे <i>Annam cha me</i>	cooked rice too mine
अक्षुब्ध मे <i>Akshucch me</i>	not being hungry too mine
व्रीहयश्च मे <i>Vreehayascha me</i>	paddy grains too mine
यवाश्च मे <i>Yavaascha me</i>	barleys too mine

माषाश्च मे <i>Maashaascha me</i>	ulluddal too mine
तिसाश्च मे <i>Tilaascha me</i>	sesame seeds too mine
मुद्गाश्च मे <i>Mudgaascha me</i>	green grain too mine
खल्वाश्च मे <i>Khalvaascha me</i>	same grain too mine
गोधूमाश्च मे <i>Godhoomas cha me</i>	wheat grain too mine
मसुराश्च मे <i>Masuraascha me</i>	long green grain too mine
प्रियंगवश्च मे <i>Priyangavascha me</i>	- priyangava grain too mine
अणुश्च मे <i>Anavascha me</i>	, fine paddy too mine
श्यामाश्च म <i>Syamakaascha me</i>	grass grain too mine
नीवाराश्च म <i>Neeraarascha me</i>	cold (village) grass grain too mine

# Fifth

## Chamaka—Annuvaaka

अस्मा च मे <i>asma cha me</i>	• stone too mine
मृत्तिका च मे <i>mrithunaacha me</i>	: soil too mine
गिरयश्च मे <i>girajascha me</i>	• hills too mine
पर्वताश्च मे <i>parvataascha me</i>	: mountains too mine
सिकताश्च मे <i>sikatascea me</i>	: sands too mine
वनस्पतयश्च मे <i>vanaspathascha me</i>	• trees too mine,
हिरण्यं च मे <i>hirannyam cha me</i>	: gold too mine
अयश्च च मे <i>ayascha me</i>	. Iron too mine
सीसं च मे <i>seesam cha me</i>	. lead too mine
लोहं च मे <i>loham cha me</i>	: other metals too mine
अग्निश्च मे <i>agnischa me</i>	: fire too mine
वापश्च मे <i>aapascha me</i>	: water too mine

वीरुधश्च मे	
<i>veerudhascha me</i>	• veerudha too mine
शौख्यपदश्च मे	
<i>ousadhascha me</i>	• herbs too mine
कृष्टपच्यं च मे	
<i>krishatapachyam cha me</i>	: grain grown in the furrowmine
अकृष्टपच्यं च मे	
<i>akrishpachyam cha me</i>	grain grown elsewhere too mine
ग्राम्याश्च मे पशवः प्रारब्धाश्च पक्षिणः कल्पन्तः	
<div> <div>'<i>gramyascha me pasavaa-</i></div> <div><i>ranyascha yajñena kalpantaḥ</i>']</div> </div> <div>Let cattle from villages and forests be useful for offerings</div>	
वित्तं च मे	
<i>vitam cha me</i>	wealth too mine
वित्तश्च मे	
<i>vititscha me</i>	: future gain too mine
भूतं च मे	
<i>bhootam cha me</i>	past wealth too mine
भूतिश्च मे	
<i>bhontitscha me</i>	prosperity too mine
वसु च मे	
<i>vasucha me</i>	wealths too mine
वासिनिश्च मे	
<i>vasatitscha me</i>	dwelling too mine
कर्म च मे	
<i>karma cha me</i>	action too mine
शक्तिश्च मे	
<i>saktitscha me</i>	power too mine
अर्थश्च मे	
<i>arthascha me</i>	purpose too mine
एवमश्च मे	
<i>emascha me</i>	aimed at happiness too mine
इतिश्च मे	
<i>ititscha me</i>	• means to get happiness too mine
गतिश्च मे	
<i>gatitscha me</i>	attainment of happiness too mine

## Sixth

### Chamaka-Anuvaka

This *chamaka* is peculiar in that each entity is coupled or bracketed with 'Indra, like *agnischa me, indrascha me* fire too mine, indra too mine. Why is it that *Indra* is repeated with each entity ?

In the old science, '*Indra*' stood in place of psyche. He, fire, moon etc are not to be taken literally. Each of them is an entity in our body, each being the presiding deity of that organ. The eye cannot see unless it is associated with the mind acting in conjunction, the ear can not hear unless it is in conjunction with mind etc. This is the modern scientific explanation too.

'*Indra*' is also the Self. *Indati it indrah*. "all powerful". The Self is all powerful. Indeed all the elements are enabled to function only through the entire of the Self. In the *katha* is said *Bhishaa aasmad* out of fear of it, the wind breezes, the fire burns, the sun rises and yama kills. There is also the story where—in when each of the gods—fire, wind began boasting about their prowess, the Self appeared inognito and challenged them. They got deprived of their powers till at last a voice said "All power belongs to the Self, wherever it is located. The power does not belong to where it is located."

Again in the *Upanishad* occur a series of *mantra*

'Whatever enables the eye to see, but what is not seen by the eye itself, that alone, please learn is Brahman, not this (idol) which you worship'. This series referring to several organs ultimately says 'whatever enables the mind to think but yet what the mind cannot think about, is the Self—not this (idol) which you worship now'. Thus the Self being the power behind all organs, each organ can only function in association with or when powered by

the Self. Thus the seeker repeats *Indra*, the Self, with the organ in the above style. This is the same explanation given earlier but while this is a scientific explanation, that is given in an Upanisadic style.

Again in the *Kena* occurs the story of each of the organs—eyes, ears, nose etc. lying with each other for the 'first place' of importance. Ultimately 'life'—*prana* comes up and says 'I am the most important as you all can function only as long as I am in. If I leave, you are all dead at once and functionless'. Thus again each organ should be taken along with the life principle energizing it.

Lastly, this *mantra* is a big corrective. In our normal 'ay-to-day life, we see, feel and experience so many objects and beings and think that they are real independent entities. We overlook the basic Reality present in the fleeting multiplicity. We should really see and experience the Universal *Rudra* in everything or being we come across. 'All indeed is Brahman' says the *chandogya*. *Sarvam Khalvidam Brahman*. In a fit of prolonged forgetfulness we forget the basic Reality of the Divine and feel that there are only objects and beings. This section reminds us that "where we see any object we should immediately say to ourselves '*Indra cha me*'—'the Divine too'. This is the most important meaning of this *anuvaka* so that we may constantly remind ourselves of this basic fact.

अग्निश्च मे इन्द्रश्च मे  
*Agnitcha me, Indrachcha me* Fire (speech) too mine, Indra too mine.

सोमश्च मे इन्द्रश्च मे  
*Somachcha me Indrachcha me* moon (mind) too mine, Indra too mine.

सविता च मे इन्द्रश्च मे  
*Savitaa cha me Indrachcha me* *gaa-yatri* (urge) too mine, Indra too mine.

सरस्वती च मे इन्द्रश्च मे  
*Sarasvattee cha me, Indrachcha me* Learning too mine Indra too mine.

पूषश्च मे इन्द्रश्च मे  
*Pooshaa cha me Indrachcha me* : pooshaa too mine and Indra too mine.



बृहस्पतिश्च मे म इन्द्रश्च मे

*Bṛhaspatīścha ma indrascha me* : perception of good too mine (intellect) *Indra* too mine.

मित्रश्च मे इन्द्रश्च मे

*Mitrāscha ma indrascha me* : sun (eyes) too mine, *Indra* too mine.

वरुणश्च मे इन्द्रश्च मे

*Varuṇascha ma indrascha me* : *Varuṇa* (oceans) too mine *Indra* too mine (*Varuṇa varuṇaṁ amum*—him people ask for graces). *Varuṇa* also is water. It stands for sperm (*retas*)

धापो मे रेतसि सन्ति.

*Apo me retasi snti* . sperm too mine and *Indra* too mine)

त्वष्टा च मे इन्द्रश्च मे

*Tvaṣṭhaścha ma indrascha me* : creator (testes and ovaries) too mine, *Indra* too mine.

धाता च मे इन्द्रश्च मे

*Dhātāścha ma indrascha me* . sustainer too mine, *Indra* too mine (*dhaaraṇa pashana* ) etc).

विष्णुश्च मे इन्द्रश्च मे

*Viṣṇuścha ma indrascha me* : pervades too mine, *Indra* too mine.

अश्विनौ च मे इन्द्रश्च मे

*Aśvinau ścha ma indrascha me* ; physician goods too mine, *Indra* too mine

मरुतश्च इन्द्रश्च मे

*Maruṭascha ma indrascha ma* : winds too mine, *Indra* too mine.

विश्ये च मे देवा इन्द्रश्च मे

*Viśve ścha me devā indrascha me* : all goods (sense organs) too mine, *Indra* too mine.

पृथिवी च मे इन्द्रश्च मे

*Prithivī ścha indrascha me* . earth, body (*prithivī me sarire śrita*) too mine, *Indra* too mine.

अन्तरिक्षं च मे इन्द्रश्च मे

*Antarikṣham ścha ma indrascha me* : Space (heart) too mine, *Indra* too mine.

दीशच म इन्द्रश्च मे

*Dyauscha ma indrascha me : heaven too mine, Indra too mind.*

दिशश्च म इन्द्रश्च मे

*Disascha ma indrascha me : directions (cars) too mine, Indra too mine. (diso me srotre sritah),.*

मूर्ध्ना च म इन्द्रश्च मे

*Moordhaacha ma indra.cha me : head (cloud) too mine, Indra too mine (parlanyo, me moordhni sritah).*

प्रजापतिश्च इन्द्रश्च मे

*Prajaapati.scha ma indrascha me : prajaapati, creator, too mine and Indra to mine.*

Everything present is the *Rudra* only, though we see it as several *rudras*, all in different forms under different names. The various entities are covered by the *rudras* (common noun) but the *Indra* stands for the Universal all powerful *Rudra*. It is apparent by now that the *Indra*, the Self, the *Brahman*, the *Rudra* is one and the same and the apparent multiple distracting entities are its manifestations as have been described in all the *namaka anuvakas* (*ye chemaagm rudraa abhitodiskshu Sritaah; sahasraani sahasraso ye rudraa adhibhyomyaam; dhagm rudraa upasritaah, diso rudraa vitasthira, namorudrebhyo ye prihityaam ye antarikshe ye divi etc.*).

## Seventh

### Chamaka—Anuvaka

अग्निश्च मे <i>Agnischa me</i>	fire too mine
रश्मिश्च मे <i>Rasmischa me</i>	ray too mine
अदाभ्यश्च मे <i>adaabhyascha me</i>	adaabhyas too mine
अधिपतिश्च मे <i>adhipatuscha me</i>	president too mine
उपागम्यश्च मे <i>upaagmysuscha me</i>	lonely place too mine
अन्तर्यामिश्च मे <i>antaryamaascha me</i>	antaryama too mine
ऐन्द्रवायवश्च मे <i>aindravaayavascha me</i>	aindravayava too mine
मैत्रावरुणश्च मे <i>maitraavarunascha me</i>	maitraavaruna too mine
आश्विनश्च मे <i>Aasvinascha me</i>	asvinas too mine
प्रतिप्रस्थातृश्च मे <i>Pratiprasthaanascha me</i>	pratiprasthana too mine
सुक्लश्च मे <i>sukrascha me</i>	powerful one to mine
मन्थी च मे <i>mandheeh cha me</i>	one holding stick too mine
आग्रयणश्च मे <i>Aagra)anascha me</i>	agrayana too mine

वैश्वदेवश्च मे <i>Vaishvadevascha me</i>	Vaishvadeva too mine
ध्रुवश्च मे <i>Dhruvascha me</i>	dhruva too mine
ऋतुग्रहाश्च मे <i>Ritugrahascha me</i>	Ritugrahas too mine
प्रतिग्राहाश्च मे <i>atigraahascha me</i>	atigraahas too mine
ऐन्द्राग्नश्च मे <i>airdraagnascha me</i>	aindragna too mine
वैश्वदेवश्च मे <i>vaishvadevascha me</i>	vaishvadeva too mine
मरुत्वतीयाश्च मे <i>marutvateeyascha me</i>	marutvateeyas too mine
महेशश्च मे <i>mahendrascha me</i>	mahendras too mine
आवितश्च मे <i>Atityascha me</i>	sun too mine
सावित्रश्च म <i>saavitrashcha me</i>	savitra too mine
सारस्वतश्च म <i>sarasvatashcha me</i>	sarasvata too mine
पौष्णश्च म <i>paushnascha me</i>	paushna too mine
पानीवतश्च म <i>panivevatashcha me</i>	patric water too mine
हारीयोजनश्च म <i>hariyojanascha me</i>	hariyojana too mine

These various entities come during *Somayajna* and from the vedantic view point do not have any special connotation. All entities in the *somayajna* are indeed *Rudras* and mine own manifestations.

# Eight

## Chamaka-Anuvaaka

These are technical entities and are not translated

इत्तमश्च मे

*idimasha*

बर्हिश्च म

*barhischa*

वेदिश्च मे

*vedischa me*

धिनिष्ठाश्च मे

*dhiṣṭhiṣṭhascha*

स्रुश्च मे

*srushascha me*

चमसाश्च मे

*chamasascha me*

ग्रावाणश्च मे

*graavanascha me*

स्वरश्च मे

*svarascha me*

उपराणश्च मे

*uparāṇascha me*

अधिष्ठाणे च मे

*adhiṣṭhāṇe cha me*

द्रोणकलाश्च मे

*draṇakalāsascha me*

वायव्यानि च मे

*vāyavyāni cha me*

पूतमूच मे  
*pootabhricha me*  
 बाधयनीयश्च मे  
*aadhaananeeyascha me*  
 प्राग्नीध्रं च मे  
*agneedhirani cha me*  
 हविर्धानं च मे  
*haviridhaanam cha me*  
 गृहाश्च मे  
*grihaas cha me*  
 सदाश्च मे  
*sadascha me*  
 पुरोडाशाश्च मे  
*purodaasaascha me*  
 पचताश्च मे  
*pachataascha me*  
 अश्वभृशश्च मे  
*asabhridascha me*  
 स्वगाकारश्च मे  
*svagakarascha me*

## Ninth

### Chamaka-Anuvaka

अग्निश्च मे <i>AGNISCHA ME</i>	, fire too mine
घर्मश्च मे <i>gharmascha me</i>	; summer too mine
अर्कश्च मे <i>arkascha me</i>	sun too mine
सूर्यश्च मे <i>sooryascha me</i>	; sun too mine
प्राणश्च मे <i>praanascha me</i>	· life too mine
अश्वमेधश्च मे <i>asvamedhascha me</i>	, asvamedha too mine
पृथिवी च मे <i>prithiveecha me</i>	, earth too mine
अदितिश्च मे <i>aditischea me</i>	; aditi too mine
दितिश्च मे <i>ditischea me</i>	, diti too mine
द्यौश्च मे <i>dyauscha me</i>	; heavens too mine
शक्करो <i>sakvareeh</i>	; metres too mine
रङ्गुल्यो <i>augulajoh</i>	; fingers too mine
दिशश्च मे <i>disascha me</i>	· directions too mine

यज्ञेन कल्पेताम् <i>yajnenakalpetam</i>	: be useful in my offerings
रिक्च मे <i>Rikcha me</i>	: Rigveda too mine
साम च मे <i>saamacha me</i>	Sama Veda too mine
स्तोमश्च मे <i>stomascha me</i>	: sama pieces too mine
यजुश्च मे <i>yajuscha me</i>	yajurveda too mine
दीक्षा च मे <i>deekshaacha me</i>	discipline too mine
तपश्च मे <i>tapascha me</i>	. austerity too mine
ऋतुश्च मे <i>Ritusecha me</i>	season too mine
व्रतं च मे <i>Vratam cha me</i>	ritual too mine
अहोरात्रयोर्वृष्टया <i>ahoratrasyoh vrishtyaa</i>	by rain day and night (let fields be enriched).
बृहद्रथन्तरे च मे <i>brhadradhanrare cha me</i>	The pieces in sama too mine
यज्ञेन कल्पेताम् <i>yajnena kalpetam</i>	Let these be useful in my offer- ings



# Tenth

## Chamaka—Anuvaaka

गर्भाश्च मे <i>garbhaascha me</i>	intrauterine calves too mine
वत्साश्च मे <i>vatsaascha me</i>	calves too mine
अर्धश्च मे <i>Tryavescha me</i>	male calf (1½ yr old) too mine
अर्धो च मे <i>Tryaveecha me</i>	female calf (1½ yr old) too mine
द्विर्धवाटू च मे <i>dityaavaatcha me</i>	male calf 2 year old too mine
द्विर्धोही च मे <i>dityaavaatcha me</i>	female calf 2½ year old too mine
पञ्चाविधश्च मे <i>panchaviveecha me</i>	male calf 2½ year old too mine
पञ्चावो च मे <i>pancavicha me</i>	female calf 2½ year old too mine
त्रिगत्सश्च मे <i>tri atsascha me</i>	male calf 3 years old too mine
त्रिगत्सा च मे <i>trinatsnaacha me</i>	female calf 3 years old too mine
तुर्यवाटू च मे <i>turyavaatcha me</i>	male calf 3½ year old too mine
तुर्यो ही च मे <i>turyauveecha me</i>	female calf 3½ year old too mine
पष्ठवाटू च मे <i>pastavaatcha me</i>	: male calf 4 year old too mine

उक्षा च मे <i>ukshaacha me</i>	ensuminating bull too mine
यक्षा च मे <i>vasaacha me</i>	barren cow too mine
ऋषभश्चे मे <i>Rishabhascha me</i>	elderly bull too mine
वेहश्चे मे <i>vehaacha me</i>	drying up cow too mine
अनङ्ग्याञ्चे मे <i>anangyaancha me</i>	bullock (pulling carts) too mine
धेनुश्च मे <i>dhenuscha me</i>	just delivered cow too mine
आयुर्जनेन कल्पतां <i>aauryajnena kalpataam</i>	let 'my' life be useful for offering
प्राणो यज्ञेन कल्पतां <i>praano jajnena kalpataam</i>	let my life breath be useful for offerings
अपाणो यज्ञेन कल्पतां <i>apaano jajnena kalpataam</i>	let my excretory function be useful for offering
ध्याणो यज्ञेन कल्पतां <i>yaano jajnena kalpataam</i>	let my nervous function be useful for offering
चक्षुर्गणेन कल्पतां <i>Chakshurajrena kalpataam</i>	let my eye be useful for offering
श्रोत्रयज्ञेन कल्पतां <i>Shrotram jajnena kalpataam</i>	let my ear be useful for offering
मनो यज्ञेन कल्पतां <i>manoajrena kalpataam</i>	let my mind be useful for offering
वाग्यज्ञेन कल्पतां <i>vaag jajnei a kalpataam</i>	let my speech be useful for offering
आत्मा यज्ञेन कल्पतां <i>atmaa jajnena kalpataam</i>	let (my) self be useful for offering
यज्ञो यज्ञेन कल्पताम् <i>yajno jajrena kalpataam</i>	Let my offering be useful for offering

# Eleventh

## Chamaka-Anuvaka

एका च मे <i>ekaacha me</i>	: one (the Brahman) too mine
तिस्रश्च मे <i>tisrascha me</i>	: three (worlds) too mine
पञ्च च मे <i>panchacha me</i>	: five (bhootas, senses or motororgans) too mine
सप्त च मे <i>sapta cha me</i>	: seven (ribs, ears, eyes, nostrils and mouth) too mine.
नव च मे <i>nava cha me</i>	: nine (planets, nine openings in the body) too mine.
एकादश च मे <i>ekaadasa cha me</i>	: eleven (rudras) too mine
त्रयोदश च मे <i>trayodasa cha me</i>	: Thirteen too mine
पञ्चदश च मे <i>panchadasa cha me</i>	: fifteen too mine
सप्तदश च मे <i>saptadasa cha me</i>	: seventeen too mine
नवदश च मे <i>Navadasa cha me</i>	: nineteen too mine
एकविंशतिश्च मे <i>Ekaigmsatischa me</i>	: Twenty one too mine
त्रयोविंशतिश्च मे <i>Trayovigmsatischa me</i>	: Twenty three too mine

पञ्चविंशतिश्च मे <i>Panchavimsatischa me</i>	: Twenty five too mine
सप्तविंशतिश्च मे <i>Saptavimsatischa me</i>	: Twenty seven too mine
नवविंशतिश्च मे <i>navavimsatischa me</i>	. Twenty nine too mine
एकत्रिंशच्च मे <i>ekatrimsascha me</i>	: thirty one too mine
त्रयस्त्रिंशच्च मे <i>trayastrigm sascha me</i>	: Thirty three too mine
चत्वारिंशच्च मे <i>chatastrascha me</i>	. four (vedas) too mine
अष्टौ च मे <i>ashtaucha me</i>	. eight (directions) too mine
द्वादश च मे <i>dvaadascha me</i>	twelve (adityas) too mine
षोडश च मे <i>sodhasacha me</i>	. sixteen (kalas) too mine
विपत्तिश्च मे <i>vigimsatischa me</i>	: twenty too mine
चतुर्विंशतिश्च मे <i>chaturvimsatischa me</i>	: twenty four too mine
अष्टाविंशतिश्च मे <i>astaavimsatischa me</i>	twenty eight too mine
द्वात्रिंशच्च मे <i>dvaatrimsaccha me</i>	. thirty two too mine
षट्त्रिंशच्च मे <i>shattrimsaccha me</i>	. thirty six too mine
चत्वारिंशच्च मे <i>chatvaarigimsaccha me</i>	. forty too mine
चतुश्चत्वारिंशच्च मे <i>chatuschatvaarigimsaccha me</i>	forty four too mine
अष्टाचत्वारिंशच्च मे <i>astaachatvaarigimsaccha me</i>	: forty eight too mine

वाजश्च मे <i>vaajścha me</i>	horses too mine
प्रसवश्च मे <i>prasavaścha me</i>	, creations too mine
अपिजश्च मे <i>apijashcha me</i>	creations of creations too mine
श्रुश्च मे <i>Kratuścha me</i>	, efforts too mine
सुवश्च सूर्या च <i>suvascha</i>	: sun too mine
सूर्या च <i>murdhaścha</i>	, head (sky) too mine
व्यश्निश्च <i>vyaśniścha</i>	: air too mine
आन्त्यादश्च <i>anta)aa)nascha</i>	, the very last created one too mine.
आन्तश्च <i>anta)ścha</i>	the end one
भौवश्च <i>bhauvanascha</i>	: worldly one too mine
भुवश्च <i>bhuvanashcha</i>	, world too mine
आधिपतिश्च <i>adhipatiścha</i>	: its Lord too mine

All these too mine.

The numbers given here are two arithmetic series—the first odd numbers 1—3—5—7—9—11—13—15—17—19—21—23—25—27—31—33 and the second even numbers with 4 as difference 4—8—12—16—20—24—28—32—36—40—44—48. Whether these numbers are electively picked to indicate some entities or whether the series are merely indicative of all numbers and thus stand for physical sciences and mathematics it is difficult to say. It would appear the latter contention is correct.

Towards the end, the Rishi gets excited and begins with *saajas-cha* and rolls all out in one breath. He is now excited. He has already leisurely enumerated what all exist and now he wants to hurriedly conclude by mentioning some odd things picked up from all sections. This set of expressions apparently are disorganised because here there is no deliberating mind but only an excited exhilarated self and thus an inexact mind.

इडा देवहूम् नृपंजनोद् हसति दध्यामदानि इति वदति देवा धूरतवाच  
पृथिवि मातरि मा हिरसीमं धु मनिष्ये मधु जानये मधु बध्यामि मधु  
वदिष्यामि मधुमतो देवेभ्यो वाचमुदाहृतुं येन मनुष्येभ्यस्त मा देवा  
अचतु सोभाय पितरोऽनुमदन्तु ।

*Ida devahoom nrupanjaneer hrishaspatirudthaamamsa  
sishad vise denaah sanktavaachah Prithivi maatar maa  
maa hijmteeh Madhu manishye madhu janishye madhu  
vakshyaami madhu vadish aam ma tumateem devebhya  
voacham udhaasam susrooshe nyanam manushvebhyaastam  
maa devaah anantu sobhaaya pitaron madantu*

May Ida, the Goddess of Speech who summons  
the Cosmic Powers operating of the Earth  
in the atmosphere and all over in the sky

May Manu who leads, guides and inspires me to  
undertake Sacrificial Acts and

May Brithaspati the Prime power propelling my  
speech, mind and intellect  
recite the hymns and acclamations !

May all these effulgent powers be merciful to  
me to recite the hymns

Oh ! Mother Earth, do not harm me  
Only sweet profound honey like Brahma-Vidya  
Shall I think and reflect upon  
Only sweet scintillating Brahma Vidya  
Shall I invoke and radiate

*Eleventh Chamaka—Anuvaka*

Only Sweet profound honey like Brahma Vidyā  
Shall I proclaim

Only sweet and fragrant spiritual Truths  
Shall I spread and propagate

May I utter speech full of honey for the gods  
and acceptable to men

May the gods aid me to radiance,

May the manes (Pitrus) rejoice in me !

## Conclusion

It is not the intention of this commentary to take a literal meaning of the *mantras* and advocate worship of the *Rudra*, the God, and then ask for various items of Self and matter and even subtler entities like happiness here and hereafter. This explanation is the most obvious and perhaps serves the purpose of a worshipper seeking worldly achievements. They do not however uplift the mind and give the *vedaantic achievement* and realization of the Universality of the Self to the seeker.

These *yajur mantras* are undoubtedly to be explained in ideas consistent with the *Upanishadic* utterances. (1) *Sarvam Khalidam brahma*. (2) *ayamaatmaa brahma*. (3) *prajnaanam brahma tattvam* meaning repeatedly 'all this is indeed Brahman', 'This self is Brahman', 'the mass of Intelligence is Brahman', and 'that thou art'. Explaining these briefly, 'all this is indeed Brahman', stands for all that exists — not only for good people but also for bad people including robbers and murderers, not only for humans, but also for animals, birds, trees, shrubs, rocks, rivers, lakes, oceans, deserts, beaches, river beds, sands and gravel and also for things present in them chemically or physically or biologically, not only for the noblest of man but also the meanest of men; not only for those meditating but also those eating, drinking, standing, walking, running, sleeping and also just keeping awake; not only the car ('*ratha*') owners, but also the car-makers, the car-drivers and the car-mechanics, in fact for all those that exist on earth, in sky and on other planets: whose sustenance depends on air, rain, arrows etc. The entire 29 *namaka anuvakas* and all the eleven *chamaka anuvakas* indicate the manifested expressions of the Self. The unmanifested Self is *Rudra*, the Universally existent transcendental Absolute, while all the objects, beings, planets, elements, qualities enumerated representatively are the expressions of the same *Rudra* in the immanent forms. These are called in the



one of my pockets and put into another of my shirt it does not worry me. Transference of money, objects, properties, names and forms should not worry us.

The enemies—the real enemies, the enemies of our peace— are desire (lust), anger (frustration), mercilessness (greed) confusion, intoxication and arrogance. But they are all results of one Fundamental problem—the I-ness. This concept of I-ness conflicts with the concept of the universalness of the self. It is the root cause of misery. We should put it into the mouth of the *Rudra* so that the *Rudra* may swallow it : *tam vo jambhe dadhaami*. Rewriting this line it becomes " We wish to submerge our individual I-ness in the Universalness. Please give peace".

The mind of man is ever tense. It is so, as long as it is urged by the *raajasic* and *taamasik* tendencies fostering various desires and demands on the mind. If the mind is a bow and its two ends are *raajasic* and *taamasik* qualities, when these two are strung together, the mind is crooked and tense. When in addition an arrow is inserted and pulled, the bow becomes even tenser and may even break. The arrow is the desire. When desire overtakes this already tense mind, the mind is made tenser and is lead to a breaking point. Hence we should know how to unstring and unarrow the mind. The entire eleventh *namakanuaka* uses repeatedly *avadhaavaant tanmasi*. Let us down the bows". If the desires are set aside and if the *raajasic* and *taamasik* tendencies are removed, then the mind like the unstrung bow becomes peaceful and straight. Then the perception of the Divine is automatic. When the mind is conquered, the Divine is immediately revealed. This statement is easy enough to be understood because 'mind' stands for, represents, the I-ness : when the mine is quelled or appeased, there is no 'I-ness'. All that remains is Universalness. When there is no serious "I", there is no serious desire and Peace prevails.

*Manusmriti* says : "just as the flames are only encouraged by wind, the desires are flamed further by gratification" :—

*Naa jaata Kaamaah Kaamaanam upabhogena saanyati lavishaa  
krishnaartimeva bhooya eva upajayate.*

The secret of this *Rudraadhyaaya* consists in : *Vijyam dhanuh  
kapardino, visalyo banavaagmuta* : 'make the siva's bow without  
bowcord and without arrow'. Whenever any desire or wrath

afflicts the bosom we shall warn our elves *viṣyam dhanuḥ kapa  
rā no viśalyo banavaagm uta* We should repeat to ourselves  
'Unstring yourself'

As pointed out earlier in the *Raamaaṇya* Rama is reported to have broken the *Śiva's* Bow. Indeed he destroyed it. Bow is the mind made tense. He proved that he is above the mental agitations that he is a *śaumanaska* '(peaceful person)' that He is a *dhīmeera* '(beyond all temptations)' and that He is *śāntatama mūrṭi* the very personification of peace. This shown as breaking of *Śiva's* dhanuḥ is an allusion to the unstringing of the *dhanuḥ* described in the *Rudra Mantra* (first *namahāṇuśaḥ*)

The message is clear

Let this knowledge of *Rudra* bless every one with peace which itself is happiness